

SPIRITVALL FOOD, AND PHYSICK:

Viz.

MILKE for the Younger.
MEAT for the Stronger.
The Substance of Diuinitie.
A Pill to purge out Poperie.

The Third Edition, corrected and
inlarged by the Author I O H N MICO,
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Excester.



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SPRITZ

18...298

TO
ALL CHRISTIAN

Parents, and Gouvernours of
Families; Grace and Peace
bee multiplied.

IT is (as yee know, welbeloued) the
Commandement of God, that Pa-
rents should teach and instruct
their children in the true Religion
and worship of God, as it is to be
seene in these places following, *Dent. 4.9.6.6.*
11.18. 19. Prov. 22.6. Ephes. 6.4. Examples
also there are of many that did it, as, *Abraham,*
Dauid, &c. Gen. 18.19. 1. Chro. 28.9. Prov. 4.
3.4. Timothy knew the Scriptures from a child,
2.Tim. 3.15. & that (no doubt) by the instru-
ction of his mother, and his grandmother, who
are commended for their faith by *S. Paul, 2.Tim.*
1.5. Secondly, the benefit that followeth here-
of is great, *Proverbs 22.6.* And the want here-
of is the cause of much euill to your children, and
(many times) of great griefe to your selues. Be
diligent therefore and carefull to performe this
duty. Parents generally teach their children to
say the Lords prayer, the Creede, and the ten

The Epistle

Commandements : and it is a good and commendable thing for them so to doe. But they are not there to slay, (as if it were sufficient to say these things without booke) but to goe further, and to teach them the meaning thereof. Many aged persons there be, that can say the words, but vnderstand little or nothing thereof: nay, know not so much as what the Creed is, but vse it for a prayer. The reason hereof is, they were not instructed in their youth. That all therefore (euen the simplest) may be able to teach their children the meaning of the things aforesaid, I haue here framed, first of all, a very short Catechisme for little ones; from the age of foure, to 6. or 7. yeeres. In which time I thinke there is scarce any of so weake capacitie, but may be able to learne it. Secondly, I haue framed another, fit for such as are of six or seuen, till they come to ten or twelue yeeres of age, and may in that time be easily learned: and the rather, because the first is comprehended in it. Then thirdly, I haue more particularly & largely set downe the meaning of each Article of the Creed, of the Sacraments, of euery Commandement, and of euery petition of the Lords prayer: with diuers other points necessary to be knowne of all Christians, and that before they come to be partakers of the Lords Supper. And this also may the more easily be learned, because the second Catechisme

included in it. And in all three I have laboured for three things, namely, order, breuitie and plainnesse. For this I finde by (30. yeeres) experience, (in the Ministerie) that things ordered, briefly, and plainly handled, are best remembered, and soonest learned: and though the Answeres be many, yet if they be short and plaine, both children and others will learne them with ease and delight. Concerning the method and order here obserued, it is this:

First, briefly it sheweth the benefit of Catechizing, what it is, and what be the parts of it, *Quest. 1. to Q. 8.*

Secondly, it sheweth what God is, and setteth downe his workes of Creation, and Prouidence, and namely, mans creation. All which are comprehended in the first Article of the Creed, *Quest. 8. to 30.*

Thirdly, it discovereth our misery by reason of sinne, *Quest. 30. to 44.*

Fourthly, it declareth how we are redeemed from our misery, namely, by Christ, where is shewed what Christ is concerning his person, *Quest. 44. to 57.* Then what he did to worke our redemption, and to make it perfect, the which is set downe in the 4. 5. and 6. Articles, *Quest. 57. to 74.* And what is the last worke that Christ shall performe on earth, *Quest. 74, 75, 76.*

Fifthly, it maketh knowne, how all that which

The Epistle

Christ hath done, is made profitable to vs,
Quest. 77. to 81.

Sixtly, it sheweth who they are which are sanctified and ioyned to Christ, namely, the Church, and what benefits belong to the Church, *Quest. 81. to 98.*

Seuenthy, it sheweth what is required on our behalfe, that we may be partakers of Christ and his benefits, namely, a true faith, what this faith is, how it is wrought in vs, and wherefore we are said to be saued by faith onely, *Quest. 98. to 104.*

Now because the Sacraments are ordained of God for the helpe of our faith, it sheweth next what these Sacraments are, what things are thereby signified and sealed to vs, and what is required to the right vse of them, *Quest. 104. to 144.* And forasmuch as that faith whereby wee are iustified, is not a dead, but a lively faith, it sheweth what this faith doth bring forth in vs, namely, repentance, and repentance good workes: what these good workes are, namely, such as God hath commanded, *Quest. 144. to 159.* And then followeth in order the meaning of the ten Commandements, *Quest. 159. to 147.* Then after that follow certaine points concerning the Law, as whether wee can bee iustified by the workes of the Law? If not, then to what end the Law doth serue, and wherefore we are to do

good workes, how they are to bee done, and whether they shall be rewarded of God or no? *Quest. 247. to 258.*

Lastly, it sheweth that we of our selues can doe no good worke, but onely by the grace of God, and that the grace of God is to be obtained of vs by prayer: and then followeth the meaning of the Lords prayer and what shall become of vs all after this life, *Quest. 258. to the end.*

All which things are briefly, familiarly and plainly set downe by Questions and Answers that euen the simplest may easily (if they will vse the meanes) both learne and vnderstand the same. And because that in matters of Religion, nothing is to be receiued, but what is plainly proued by the Scriptures, I haue at the end of almost euery Answer, quoted the places of Scriptures, for the prooue of the same. And the places (for the most part) are plaine and easie, as you shall finde if you turne to them. And that you may see that whatsoeuer is necessary to be knowne, beleued and practised of vs to saluation, is contained in the Scriptures, I haue also set downe in order the very substance of Diuinity in Texts of Scripture.

Lastly, to the end that all may the more detest Popery, I haue added a Dialogue betweene a weake Christian, and a Minister, shewing that Popery is contrary to the very grounds of the

The Epistle.

Catholike Religion, and that therefore Papists cannot be good Catholikes. And this I haue done, not in hatred of their persons, (for I will vnfaignedly their conuersion in this world, and their saluation in the world to come) but in hatred of their false doctrine, and that the simple may not be seduced with the title and colour of Catholikes and Catholike Church. Although many sound and learned Diuines haue of late yeeres fully laid open all points of Popery, and thoroughly confuted the same: yet the vulgar sort, eyther for want of money to buy their bookes, or leysure to reade them (being for the most part very large) or else for want of knowledge to iudge of them (being learnedly written) know not so much as what Popery is: but thinke (yea and sometimes speake it) that the Papists differ not much from vs, and that we might bee easily reconciled.

For the good therefore of the simple and vnlearned, I haue briefly, plainely and familiarly set downe such speciall points, as they doe hold contrary to the very grounds of Religion: that so, such as yet stand, may be confirmed, the weak ones kept from embracing Popery, and such as are of late falne from vs, may (if Gods will be so) bee reclaimed.

By Papists I vnderstand such as cleaue to the Pope in Religion, and are obedient vnto him.

And

And I think they will not be offended with the name, no more then we are with the name of Protestants. And in setting downe their opinions, I deale not with them, as they deale with vs, namely, charging vs with such things as we teach not, but rather vtterly disclaime.

As for example : There was not long since (in a certaine Citie of this kingdome) apprehended a Iesuite : and among other things found about him, he had a certaine paper, wherein were 44. positions, set downe as doctrines maintained by Protestants : and of these 44. almost 20. of them were grosse lies. As for example :

First, that we hold and teach, that children are sau'd onely by the faith of their Parents without Baptisme.

Secondly, that one must not baptize but at a Sermon.

Thirdly, that God doth not onely permit, but doth cause sinne.

Fourthly, that there is no Cup of consecration.

Fiftly, that one may Preach without being sent, with such like things ; which are most notorious lies: for Protestants teach no such things, but rather the contrary. If any haue broached such doctrine, if they be knowne, they are punished by our Church.

And this hath bin their practise from time to time, in charging vs with such poyntes of doctrine

The Epistle

as were neuer allow'd of, but condemned by vs. In setting downe therefore of their opinions, I alleadge cyther their very words, or the summe thereof, and quote the places where the same are to be found. And I doe not set downe the words of some priuate man, or of such as are of no account in the Church of Rome, but of their Counsell of Trent; the *Rhemists*, *Bellarmino*, and such as whose words and writings are approved and allowed of by the Church of Rome.

And then at the end of euery particular point of Popery, I quote also diuers of our owne late Writers, where the points are handled more at large: so that if any be disposed to see what they hold, and how they are confuted, hee may turne to the Authors, and finde the same. And because the Papists stand so much vpon antiquitie, I haue also set downe the time when the most substantiall points of Popery came first into the Church. (See Doctor *Abbot*, in defence of the reformed Catholicke, page 109. to 121.

There is one thing, which (it may be) some will not like of, and that is, the vsing of some homely comparisons, and pleasant conceites: but I would haue such to know, that a Pill is a very bitter thing, and therefore men (many times) before they come to swallow it, will roll it in hony, or some other sweete thing, that it may

To the Reader.

may goe downe the more pleasantly : and therefore I haue don the like with this my Pill, that so it may be taken with the more delight. And herein I haue done but as *Elias* did with *Baal*s Priests, *1. Kings* 18. 27. and no more then *Esay* did with Idolaters in his time, *Esay* 44. 16. My request then to you is, that you will accept these fise small mites, and imploy them for your owne direction, and the good of your families. Teach your little ones the first, and then as they grow in yeeres, let them learne the rest. And heerein you are to haue a respect to the nature and condition of your children. If they be but of weake capacitie, and haue but weake memories, you are to require the lesse of them. If that you would allow them some small time in euery weeke to learne the same, and euery Lords day (after the publique exercises in the Church) you would spend but one houre, or halfe, in examining them, you shall finde, that in a few yeres they would euen learne them all. And further, this you shall finde, that by teaching your families, you shall much profit your selues, so that when you shall heare the Catechisme expounded in the Church (as Ministers are now commanded to doe it) you shall by this meanes vnderstand the better what is taught, and profit a great deale the more by it.

You shall doe well also to reade ouer often-times

The Epistle

times the Texts of Scriptures (as they are set
downe in order) and so you shall see how euery
point of doctrine (deliuered by the Minister in
Catechizing is confirmed. And concerning the
Catechisme for Catholickes, you shall doe well
also somtimes to reade it or cause your children
to do it, that so you may see what Popery is, and
accordingly take heed of it. These things if you
be carefull to performe, I doubt not, but (in a
short time) you shall finde great good to come
hercof to your children, much comfort to your
selues, and God hereby shall be glorified : to
whose most blessed and holy direction, I com-
mend you now and for euer.

Yours to his vttermost,

IOHN MICO.

A
CATECHISME
for little Children.

Q.



Ho made you ?

A. God.

Q. What is God ?

A. God is a Spirit.

Q. How many persons be there ?

A. Three persons, but one God.

Q. Whereof did God make man ?

A. Of the dust of the ground.

Q. Whereunto did God make man like ?

A. To himselfe.

Q. Wherein was that ?

A. In righteousness and holines principally.

Q. Wherefore did God make you ?

A. To serue him.

Q. How will God be serued ?

A. As he himselfe hath commanded in his Word.

Q. How

Q. How is that?

A. In spirit and truth.

Q. Are wee such now as God & gra
make vs?

A. No, we are all sinners.

Q. What is sinne?

A. The transgression of the Law.

Q. By whome came sinne into the world?

A. By man, euen Adam.

Q. What is the reward of sinne?

A. Eternal death and damnation.

Q. How shall wee escape this death and damnation?

A. Onely by Iesus Christ.

Q. What is Iesus Christ?

A. The onely begotten Sonne of God.

Q. Is he God, or man?

A. Both God and man.

Q. What did he to redeeme thee?

A. He suffered the torments of death for me.

Q. Christ was God: how could he then die?

A. Christ was also man, and so he suffered and died.

Q. Did Christ suffer in bodie or in soule?

A. Both

A. Both in bodie and in soule.

Q. Did Christ continue dead in the graue?

A. No, he rose againe from the dead.

Q. Wherefore did Christ die?

A. For my sinnes.

Q. Wherefore did he rise againe?

A. To make me righteous.

Q. What else doe you belecue?

A. That whatsoever Christ hath done for mans saluation, he hath done it also for me.

Q. Shall all be saved by Christ?

A. No, but onely such as haue a true faith in Christ.

Q. What is faith?

A. A true perswasion of the heart.

Q. Vpon what is faith grounded?

A. Vpon the free promises of God in Iesus Christ.

Q. VVho doth work this faith in vs?

A. The holy Ghost.

Q. VVhereby doth he worke it?

A. By the hearing of his Word.

Q. VVhat is the summe of your faith?

A. The Apostles Creed.

Q. Rehearse the Articles of the Creed?

A. I beleue in God the Father almighty,

mighty, maker of heauen and earth, &c.

Q. Doe you thinke to be saued by this
your faith?

A. Yes, onely by faith.

Q. VVherefore then doe the Sacra-
ments serue?

A. To strengthen my faith.

Q. How many Sacraments be there?

A. Two, Baptisme and the Supper
of the Lord.

Q. VVhat is a Sacrament?

A. An outward signe and seale of
inward grace.

Q. VVhat is signified by Baptisme?

A. That we are washed from all our
finnes, by the blood of Christ.

Q. VVhat else?

A. Our new birth by the holy Ghost.

Q. VVhat is signified by the Supper
of the Lord?

A. Our spirituall nourishment to
eternall life, by the body and blood of
Christ.

Q. VVhat is required to the worthe
receiuing of the Sacrament?

A. Faith and repentance.

Q. VVhat is repentance?

A. A turning from sinne, to God.

Q. VVhat

Q. What doth repentance bring forth?

A. Good workes.

Q. VVhat are these good workes?

A. Such as God hath commanded.

Q. How many Commandements be there?

A. Ten.

Q. VVhich be they?

A. God spake these wordes and said, I am the Lord thy God, &c.

Q. Into how many Tables are they diuided?

A. Into two.

Q. How many be there of the first Table?

A. Foure.

Q. VVhat doe they teach vs?

A. Our dutie towards God.

Q. How many be there of the second Table?

A. Six.

Q. VVhat doe they teach vs?

A. Our duty towards our neighbour.

Q. Can we of our selues doe good workes?

A. No, but onely by Gods grace.

Q. How shall we obtaine the grace of God hereunto?

B

A. By

A. By hearty prayer.

Q. How must we pray?

A. As Christ hath taught vs.

Q. How many parts be there of the Lords prayer?

A. Thre: A p[re]face, A Petitions, and the conclusion.

Q. Which is the p[re]face?

A. Our Father which art in hea-
uen.

Q. What doth it teach vs?

A. To pray to God onely in the name of Iesus Christ.

Q. What doe we aske of God in the three first petitions?

A. Such things as concerns Gods glory.

Q. What doe we aske in the three last petitions?

A. Such things as are necessarie for the body and soule.

Q. What is the conclusion?

A. A reason why we doe aske these things of God.

Q. What signifieth the word Amen?


A. So be it.

MILKE FOR

the Younger.

OR,

A Catechisme for the
younger sort.

Q.  Herein consisteth our true wisdome and happinesse?

A. In the true knowledge of God, and of our selues.

Q. What is God?

A. God is a Spirit, he is *Almighty*, the *maker* and *Gouernour* of all things. *Iohn 4. 24. Gen. 17. 2 Acts 17. 24. Iohn 5. 17. Elia. 45. 28*

Q. What else are wee to know concerning God?

A. That there is but *a one God* *Elia. 45. 28* *Elia. 45. 28*

Q. What more?

A. That there are *three persons*, and *these three are but one God*. *Ioh. 5. 7.*

Q. Which be these three persons.

A. The Father, the Sonne, and the Holy Ghost. *Mat. 28. 19*

B :

Q. What

Q: What are we to know concerning our selues?

A. How we were created, and what we are now by nature.

Q What else?

A. How we are redeemed, and what thanks we owe to God for it.

Q. Who made man and woman?

A. God.

Q. Whereof did God make man?

A. Of the dust of the ground.

Q. Whereunto did God make man like?

A. To his owne Image & likenesse.

Q. Wherein standeth this image of God.

A. In righteousness and true holiness principally.

Q. Wherefore did God thus make man?

A. To worship and serue him.

Q. How will God be serued?

A. As he himselfe hath commanded in his Word.

Q. What was man then by creation?

A. Perfectly holy, & perfectly happy.

Q. What are we now by nature?

A. The children of wrath, subiect to the wrath of God.

Q. What

Q. What is the cause that we are so?

A. Sinne.

Rom. 3. 23.

Q. What is sinne?

A. The transgression of the Law of God. 1 Iohn 3. 4.

Q. By whom came sinne into the world?

A. By man, euen Adam.

Rom. 5. 12.

Q. What is the reward of Sinne?

A. Death and eternall damnation. Rom. 6. 23.

Q. By whom are we deliuered from death and damnation?

A. Onely by Iesus Christ.

Act. 4. 12.

Q. What is Iesus Christ?

Rom. 7. 24.

A. The onely begotten Sonne of God. 45. Ioh. 3. 16.

Q. Is he God or man?

1. Iohn 1.

A. He is both a God and a man.

14.

Q. What did he to redeeme vs?

61. Iohn 5.

A. He suffered, died, and shed his blood for vs. 1. Ioh. 3. 16. 34.

Q. Did Christ suffer in his God head?

A. No, but in his Man-hood, and at both in a body and a soule.

1. Mat. 27. 2.

Q. Were not Christs sufferings, the sufferings of the person God and man?

35.

4. Lu. 22. 44.

A. Yes, but the nature wherein he suffered, was diuine, but the humane 1. Cor. 2. 8.

ature.

25. 3.

Q. Did

Q. Did Christ continue dead in the graue?

A. No, he rose againe the third day from the dead.

Q. Wherefore did Christ die?

A. For our finnes.

Q. Wherefore did he rise againe?

A. For our iustification.

Q. Whether went Christ after his resurrection?

A. He ascended into heauen.

Q. Wherefore did hee ascend into heauen?

A. To prepare a place for vs.

Q. What doth Christ now in heauen?

A. He sitteth at the right hand of God the Father almightie.

Q. Hath God a right hand indeed?

A. God is a spirit, and therefore hath neither right hand nor left.

Q. What is meant then by Christs sitting at the right hand of God?

A. That Christ hath all power giuen vnto him in heauen and in earth.

Q. When shall Christ come againe?

A. At the end of the world.

Q. What shall he then doe?

A. He

A. We shall iudge both the quicke and the dead. Iude 15.

Q. How doth that which Christ hath done, profit vs?

A. By the inward and secret woꝝ: 1. Cor. 12
king of the holy Ghost. 13.

Q. Who is the holy Ghost?

A. The third person in Trinity.

Q. Why is he called holy?

A. Because he doth sanctifie and make 1. Cor. 6. 11
vs holy.

Q. Who are they which are sanctified by the holy Ghost?

A. The holy Catholicke Church. Ephe. 5. 26.

Q. What is the Catholicke Church? 27

A. The companie of Gods Chosen and 1. Pet. 2. 9.
choſen.

Q. What are the benefits bestowed on the Church?

A. The communion of Saints: The forgiveness of finnes: the resurrection of the body, and the life everlasting.

Q. What is meant by the communion of Saints?

A. The fellowship which we haue 1. Ioh. 1. 7.
with Christ by faith, and amongst our
selues by loue. 67.

Q. What is meant by the forgiveness of finnes.

B 4

A. That

Rom. 3. 24.

Ephes. 1. 7.

A. That God for Christs sake doth freely forgive vs all our sinnes.

Q. What is meant by the resurrection of the body?

1. Thes. 4.

A. That the bodies of the faithfull shall be raised vp from the dead, by

Phil. 3. 21.

Christ their Saviour, and ioyned to their soules.

Iohn 6. 39.

40.

Q. What is meant by the life everlasting?

Mat 25. 46.

A. That the faithfull both in body and soule shall liue for ever with Christ in heauen.

Ioh. 17. 24.

Q. What is required of vs, that wee may bee partakers of Christ and his benefits.

Ioh. 1. 12 3

36.

Acts 16. 31.

A. A true and liuely faith in Christ.

36.

Acts 16. 31.

Q. What is faith?

Rom. 10. 10

Rom. 4. 3.

A. A true perswasion of the heart grounded vpon the free promises of God.

21.

Q. In whom are the promises made to vs?

42. Cor. 1.

A. In Christ Iesus as our suretie.

20.

Q. Who doth worke this faith in vs?

b Heb. 7. 7.

A. The holy Ghost.

22.

Q. By what meanes doth hee worke

1. Cor. 12. 3

it in vs?

A. By the

A. By the hearing of the word of Rom. 10. 17
God.

Q. Are we then saved by this our
faith?

A. Yes, by faith onely.

Q. Wherefore then doe the Sacra- Rom. 5. 28
ments serue. Ephes. 2. 8.

A. For the strengthening of our Rom. 4. 11.
faith.

Q. How many Sacraments be there?

A. Two, Baptisme and the Lords
Supper.

Q. What is a Sacrament.

A. An outward signe and seale of an Gen. 17. 11
inward grace.

Q. What is the outward signe in Bap-
tisme.

A. Water.

Mat. 3. 11.

Q. What is the inward grace?

A. The blood and spirit of Christ. Mat. 3. 11.

Q. What is signified by the washing
with water?

A. The washing away of our finnes Acts 22. 16.
by the blood of Christ. 1. Ioh. 1. 7.

Q. What else?

A. Our new birth by the holy Titus. 3. 5.
Ghost.

Q. What are the outward signes in
the Lords Supper?

A. Bread

Mat. 26. 26. A. Bread and Wine.

27. Q. What are the inward graces?

1. Cor. 10. A. The body and blood of Christ.

16. 11. 24. Q. What is signified by the giuing
23. and receiuing of bread and wine?

A. The giuing and receiuing of the
body and blood of Christ.

Q. How doe wee receiue the body
and blood of Christ?

Iohn 6. 35. A. By a true and lively faith.

63. Q. If it be done by faith, wherefore
doe we receiue the Sacrament?

1. Cor. 11. A. For a remembrance of Christs
24. 25. 26. death, and for the strenghtning of our
faith.

Q. What things are required to the
worthy receiuing of the Sacrament?

A. A true faith in Christ, repentance,
and loue.

Q. What are we to doe in the recei-
uing thereof?

A. Wee are then to meditate on the
death of Christ.

Q. What are wee to doe after our re-
ceiuing of it?

A. Wee are then to giue thanks
to God for our redemption by the death
of Christ.

Q. Is

for the Younger sort. 15

Q. Is it enough in wordes to bee thankfull onely at that time.

A. No, we must also shew our thankfulness to God, by good workes all the daies of our life. Luk. 1. 74. 75.

Q. What are the good workes which we must doe?

A. Such as God hath commanded. Leuit. 18. 5.

Q. How many Commandements bee

A. Ten. (there? Deut. 10. 4.)

Q. Into how many tables are they di-

A. Into two. (uided. Deut. 9. 10.)

Q. What doth the first Table cōcerne?

A. Our duty towards God.

Q. VVhat doth the second Table concerne?

A. Our duty towards our neighbour.

Q. Which is the first Cōmandement?

A. Thou shalt haue none other Gods befoze mee.

Q. VVhat is the meaning of it?

A. That God onely is to bee wor- Mar. 4. 102
shipped with the inward and spirituall Ioh. 5. 24.
worship of the heart.

Q. VVhat is the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, &c.

Q. What

Q. VVhat is the meaning hereof?

A. That God is not to be worshipped after any other manner, then as he himselfe hath commanded,

Mat. 15. 9.

Q. VVhich is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. VVhat is forbidden herein

A. That we doe not any way dishonour the name of God.

Q. VVhat is commanded herein?

1 Cor. 10.

A. That we in all things giue God his due glory.

Q. VVhich is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. VVhat is required of vs herein?

A. That euery one bee carefull to spend the Lords day aright.

Q. VVherein is that day to bee spent?

A. In the exercises of religion, and in doing the workes of mercy.

Q. VVhich is the fift commandement?

A. Honour thy Father & Mother, &c.

Q. What

Q. What is the meaning of it?

A. That children and other inferiours must love, feare, and obey their parents and superiours.

Q. What else is required of them?

A. That they doe also releeue and maintaine them, if need require.

Q. What is the sixt Commandement?

A. Thou shalt not kill.

Q. VVhat is forbidden herein?

A. That we doe not hurt eyther our owne life, or the life of our neighbour.

Q. What is commanded herein.

A. That we be carefull to preserve both our owne life, and the life of our neighbour.

Q. Which is the seauenth Commandement?

A. Thou shalt not commit adultery.

Q. VVhat is required herein?

A. That fornication, and all other uncleannes is to be auoyded.

Q. VVhat else?

A. That we be carefull to preserve chastity, both in our selues and others.

Q. VVhich is the eighth Commandement?

A. Thou

A. Thou shalt not steale.

Q. VVhat is forbidden herein?

A. That we doe not riotously waste our owne goods, nor get goods vainly from others.

Q. VVhat is commanded herein?

A. That we get goods by iust and lawfull meynes, and that we doe good therewith to others.

Q. VVhich is the ninth Commandement?

A. Thou shalt not beare false witness against thy neighbour.

Q. What is forbidden herein?

A. That we doe not say booby hart either our owne, or the good name of our neighbour.

Q. VVhat is commanded herein?

A. To be carefull to preserve the good name of our selues and others.

Q. VVhich is the tenth Commandement?

A. Thou shalt not reuelt thy neighbours house, &c.

Q. VVhat is forbidden herein.

A. That we doe not so much as desire that which is anothers.

Q. VVhat is commanded herein?

A. That

A. That we count that which is for our neighbour's good.

Q. Can we be saved by our good workes,

A. No, because we cannot fulfill the Law.

Q. VVhereby then are we justified and saved?

A. By the grace of God through faith in Christ. Ephes. 2. 8.

Q. VVherefore then serveth the Law?

A. To shew vs our sinnes, and the punishment thereof, and so to bring vs to Christ. Rom. 3. 20. Galat. 3. 24.

Q. VVherefore doth it serve when we are come to Christ.

A. To teach vs how to walke and to please God. Psal. 119. 7. & 135.

Q. VVherefore are we to doe good workes if we cannot be saved by them?

A. First, to testifie our love and thankfulness to God thereby. Iohn. 14. 21. & Mat. 5. 16.

Q. And wheretore else?

A. Secondly, to make our calling and election sure to our selves. And thirdly, to win others to Christ thereby. 1. Pet. 1. 10. & 1. Pet. 3. 1.

Q. Can we of our selves doe good workes?

A. No

1. Cor. 3. 5. *A.* No, but onely by the grace of
Philip. 2. 13. God.

4. 13. *Q.* How shall we obtaine the grace of
Luk. 11. 9. God hereunto.

13. *A.* By hearty and earnest prayer.

Jam. 1. 5. 6. *Q.* How must we pray?

A. As Christ hath taught vs in the
Mat. 6. 9. Gospell.

Q. How many parts be there of the
Lords prayer?

A. Three, a Preface, six Petitions,
and the conclusion.

Q. Which is the preface?

A. Our Father which art in heauen.

Q. What doth it teach vs?

A. To pray onely to God in the
Ioh. 16. 23. name of Jesus Christ.

Q. How may we doe this?

A. By the helpe of the holy Ghost.

Rom. 8. 26. *Q.* What doe we aske of God in the
three first Petitions?

A. Such things as doe onely con-
cerne Gods glory.

Q. VVhat doe wee ask in the three
last petitions?

A. Such things as concerne our
own necessities both of body and soule.

Q. VVhich is the first petition?

A. VVhat

A. Hallowed be thy Name.

Q. What do we aske of God herein?

A. That in all things God may bee glorified by vs.

Q. Which is the second Petition?

A. Thy Kingdome come.

Q. What doe we desire herein?

A. That God may rule and raigne in vs, by his holy Word and Spirit.

Q. Which is the third Petition?

A. Thy will be done in earth as it is in heauen.

Q. What doe we aske herein?

A. That Gods will may be done by vs here in earth, as it is by the Angels in heauen.

Q. V Which is the fourth petition?

A. Giue vs this day our daily bread.

Q. What doe we aske herein?

A. That God will giue vs all things necessarie and comfortable for this life.

Q. V Which is the fifth petition?

A. And forgive vs our trespasses, as wee forgive them that trespasse against vs.

Q. V What doe we aske herein?

A. That God will forgive vs all our sinnes, as we forgive such as doe offend vs.

C

Q. Which

Q. Which is the sixt Petition?

A. And lead vs not into temptation, but deliuer vs from euill.

Q. What doe we aske herein?

A. That God by his grace will strengthen vs against all temptations to sinne, and deliuer vs from the Diuel, and from sinne.

Q. Which is the Conclusion?

A. For thine is the Kingdome, the power and the glory, for euer and euer, Amen.

Q. What doe these wordes containe in them?

A. A reason why we doe aske the former things of GOD, namely, because the Kingdome, power and glory are his.

¶ THE END.

MEATE



MEATE FOR

the Stronger.

OR,

A Catechisme for the Elder
sort.

Q.



Herein consisteth our
true wisdom and
happinesse?

A. In the true
knowledge of God
and of our selues.

Q. By what meanes are we soonest
brought to the true knowledge of God
and of our selues?

A. By Catechizing.

Q. What is Catechizing?

A. An instruction of the ignorant in Acts 18.25;
the grounds of Religion. 16. Heb. 6.

Q. To whom doth the duty of Ca-
techizing specially belong? 1, 2, 3, 4

A. To *a* Ministers, *b* Parents, *c* Heb. 5. 12;
Housholders and Scholemasters. 6. 1, 2.

Q. What be the ordinary parts of *b* Ephes. 6. 4
the Catechisme? Gen. 18. 10

C 2

A. Foure:

A. Foure: The Creed, the Sacraments, the ten Commandements, and the Lords prayer.

Q. What is the Creed?

A. A confession of faith, containing the summe of the Gospell.

Q. How many parts are there of the Creed?

A. Two: of God, and of the Church.

8. Q. What doth the first part concerne?

A. Our Faith in God the Father, in God the Sonne, and in God the holy Ghost.

Q. Are there any more Gods then one?

1. Cor. 8. 4. A. No, but there are thre persons,
1. Ioh. 5. 7. sons, and these thre are but one God.

Q. What is the Father?

1. Cor. 8. 6. A. The first person in the Trinitie,
Amos 3. 6. the maker and gouernour of all things.

Q. Where is this set downe?

A. In the first Article of the Creed, I beleue in God the Father Almighty, maker of Heauen and earth.

Q. Why doe we say, I beleue, and not, We beleue?

A. Because euery one is to haue a part

particular *a* faith of his owne, and to *a* Heb. 1.4
make *b* confession of his owne faith. *b* 2. Pet. 3. 15

Q. What is it to belieue in God?

A. It is to know and acknowledge *1. Chro. 28*
him as he hath reuealed himselfe in his *9.*
Word.

Q. What else?

A. To beloeue that he is my God, *Iohn 20. 28*
and to put my whole trust in him, *A.*

Q. What is God?

A. God is a *a* Spirit, most *b* wise, *a* Ioh. 4. 24
most *c* holy, *d* eternall, *e* infinite, *ff.* *b* Rom. 16

Q. In what respects is God called *3* *ff.* *27.*
thet? *c* Esay 6. 3
d Reuel. 1. 8

A. In respect of *f* Christ, and in re *e* Ier. 23. 24.
spect of *g* vs. *f* Ephes. 1. 4

Q. How is he the Father of Christ? *g* Esay 6. 3. *16*

A. By nature & eternal generation. *Heb. 1. 3. 5*

Q. How is he our Father?

A. By grace of Adoption. *Gal. 4. 5. 6*

Q. Why is he called Almighty?

A. Because he can doe whatsoever
he *a* will, yea moze then he *b* will doe. *a* Psa. 135. 6
b Mat. 23. 9

Q. And wherefore else? *26. 53.*

A. Because he is the Authoz of all *Esay 40. 29.*
that power which is in the Creatures. *Iohn 19. 11.*

Q. Why is he said to be maker of
heauen and earth?

Ex. 10. 11. A. Because he created all things in heauen and earth.

Q. How did God create all things?

Heb. 11. 4 A. Of a nothing, by his Word,
Psal. 33. 6 and that very good.

Gen. 1. 31 Q. VWhereof was man made?

Gen. 2. 7. A. Of the dust of the ground.

Q. How was the woman made?

Gen. 2. 21 A. Shee was taken and made out of man.

Q. How came the soule into them?

Gen. 2. 7 A. It was created and put into them by God.

Q. After what fashion did God make man and woman?

Gen. 1. 26 A. In his owne image and likenes.

37 Q. VWherein especially did this image of God consist?

Col. 3. 10 A. In a knowledge, in righteousness
Ephes. 4 and true holinesse.

24 Q. Did God onely make man, and all other Creatures?

Pro. 16. 33 A. No, hee doth also by his prouidence rule and gouerne man and all other things.
Mat. 10. 29
30.

Q. VWhat was mans estate by creation?

A. A most happy estate free from all misery.

30. Q. What is our estate now by nature?

A. A most miserable estate: for we Ephes. 2. 3.
are all by nature the children of wrath.

Q. How came this to passe?

A. By the fall of Adam and Eve.

Q. How did they fall?

A. By the inticement of the diuell, Gen. 3. 1.
and their owne willing & disobedience
in transgressing Gods Commandement. 2. Cor. 11. 3.

Q. What if they thus offended,
what is that to vs? Gen. 2. 17
3. 6.

A. Yes, very much: for we all did Rom. 5. 12.
fall in Adam, and are partakers of his Heb. 7. 9. 10
faule.

Q. What else hath followed hereof?

A. We also by imputation are be- Rom. 5. 12.
come guiltie before God.

Q. Is this all?

A. No, the corruption of Nature is Gen. 5. 3.
also by generation, from Adam conuey-
ed to vs.

Q. What is meant by the corrupti-
on of nature?

A. Originall sinne.

Q. What is originall sinne?

A. A want of originall righteousness.

Q. VVhat else?

Pfal. 51. 5.
Rom. 7. 23.

A. It is corruption ingendred in our first conception, whereby euery facultie and power of soule and body is prone and disposed to euill.

Q. Why is it called originall?

Gen. 3. 7. 10 *A.* Because it was from the beginning as soon as Adam fell.

Q. VVherefore else?

Mar. 15. 29. *A.* Because it is the beginning of all actuall sinne.

Q. VVhat is actuall sinne?

A. Euery inward and outward action, contrary to the Law of God, yea the leauing undone of such good things as the Law requireth.

Q. What is the reward and punishment of sinne?

Gen. 3. 16, 17. *A.* All kind of *a* miseries and *b* death in this world, and *c* eternall condemnation in the world to come.

Rom. 6. 23.
Reu. 21. 3.

Q. Are all, without exception, subiect hereunto?

Rom. 3. 9. *A.* Yes, generally all.

23. 5. 22

44. *Q.* Can wee of our selues escape this death, and condemnation?

Psal. 40. 7.

A. No, but only by *b* Iesus Christ.

8.

Q. What is Iesus Christ?

Acts 4. 13

A. The second Person in the Trinitie,

nitie, the onely Sonne of God.

Q. VWhere is this contayned?

A. In the second Article: And in Iesus Christ his onely Sonne our Lord.

Q. Why is he called Iesus?

A. Because he is a Saviour, which Math. 1. 21. doth saue vs from all our sinnes.

Q. What signifieth Christ?

A. Anoynted.

Q. Why is he so called?

A. Because God anointed him with Acts 10. 38 the holy Ghost, and with power.

Q. Whereunto was hee thus anointed?

A. To bee a *a* Prophet, *b* Priest, *c* King for vs.
a Acts 3. 22
b Heb. 5. 5. 6
c Luk. 1. 32. 4
 Heb. 1. 8. 9.

Q. VWhy is hee called the onely Sonne of God?

A. Because hee alone by nature is the Sonne of God, and very true God.
Heb. 1. 1.
 1. Ioh. 5. 20.

Q. Why must our Saviour be God?

A. Because none other was able to abide, and ouercome the wrath of God, and the punishment due vnto sinne.
Deut. 4. 24.
 Acts 20. 28.

Q. Why is he called our Lord?

A. Because hee hath redeemed vs with his blood, and purchased vs to be a peculiar people to himselfe.
1. Per. 1. 18.
 19
 Titus 2. 14.

Q. VWas

Q. Was not Christ very true man also?

¹Joh. 1. 14. A. Yes: ^a but yet without all ^b spot
⁶Heb. 4. 15 of sinne.

Q. In what Article is this contained?

A. In the third Article; Which was conceived by the holy Ghost, bozne of the Virgine Mary.

Q. What is the meaning hereof?

A. That the Soune of God, by the
¹Luk. 1. 35 working of the ^a holy Ghost, took the
⁶Gal. 4. 4 very nature of man, of the flesh and blood
⁶Heb. 2. 17 of the ^b Virgine Mary, and was in all
¹Heb. 4. 15 things like vnto man, ^a excepting sin.

57. Q. Why must Christ bee very true man?

Heb. 2. 17 A. That he might dye, and satisfie the iustice of God for our sinnes.

Q. What kind of death did he die?

Deu. 21. 23 A. An accursed kinde of death, euen the death of the Crosse.

Q. Wherefore died he this kinde of death?

Galat. 3. 13 A. To redéme vs from the curse of the Law.

Q. In what Article is this expressed?

A. In the fourth Article: Suffered vnder Pontius Pilate, was crucified,
 dead

dead and buried: he descended into Hel.

Q. What was Pontius Pilate?

A. A Judge and the Governour of Luk. 3. 1
Judea.

Q. Why was Christ arraigned before a Judge, and condemned by him?

A. That we might not be arraigned ^{Esay 53. 8}
and condemned in the day of iudgement ^{9, 10, 11. 12}
but might receive the sentence of absolution and be saved.

Q. What is then the summe of the fourth Article?

A. That Christ in his humane nature did suffer for vs, most grievous torments both of body and soule. ^{Esay 53. 4}
^{Luk. 22. 44}

Q. Did Christ onely suffer and die for vs? ^{Mat. 27. 46}

A. No, hee rose againe likewise ^{Rom. 14. 9}
from the dead.

Q. In what Article is this contained?

A. In the fift Article: The third day he rose againe from the dead.

Q. What is the meaning of it?

A. That Christ by his diuine power ^{Iohn 2. 19}
rose againe in the very same body wher ^{10. 18}
in he died.

Q. Wherefore did Christ rise againe?

A. That

Rom. 4. 25

A. That he might overcome death and make vs partakers of that righteousness, which by his death he had purchased for vs.

Q. How long did Christ continue on earth after his resurrection?

Acts 1. 3.

A. The space of forty dayes.

Q. What did he then afterwards?

Acts 1. 9

A. He ascended into Heauen.

Q. In what article is this contained?

A. In the first Article: he ascended into heauen, and sitteth at the right hand of God the Father Almighty.

Q. What is meant by his ascending into heauen?

A. That Christ in his humane nature, by the power of his God-head, went vp into heauen.

Q. Wherefore did he ascend into heauen?

Joh. 14. 2

Heb. 9. 24

Rom 8. 34

A. To prepare a place for vs, to appeare before God, and to make intercession for vs,

Q. What is meant by Christs sitting at the right hand of God?

Mat. 28

18

Eph. 1. 20.

21. 22.

Phi. 2. 9, 10,

11

A. That Christ hath all power and authority giuen vnto him, and that hee doth rule & gouerne all things in heauen and earth.

74. Q. When shall Christ come againe from heauen?

A. In the end of the world. Acts 1.11

Q. What shall he then doe?

A. Hee shall iudge both the quicke 2.Tim.4.1
and the dead.

Q. Shall all generally come to iudgement?

A. Yes: the faithful shall come into a Mar.25
the iudgement of absolution, and the 34
wicked into the iudgement of b con^{loh.5.24.}
demnation. 6 Mar.25

77. Q. How is all that which Christ Iohn 5.29
hath done made profitable to vs.

A. By the inward and secret wo^{1. Cor.13}
king of the holy Ghost. 13

Q. In what article is this expressed?

A. In the eighth Article: I beleue in
the holy Ghost.

Q. What is the holy Ghost?

A. The third person in the Trinity a Acts 5.4
very a true God, equal with the Father 3.4
and the Sonne, and b proceeding from 6 Ioh.14.26
them both. 15.26

Q. What is the office of the holy
Ghost?

A. To a teach, b regenerate, and san^{16.3}
ctifie vs: and to c unite vs with Christ. 6 Ioh.7.5
1. Cor.6.11

88. Q. 1. Ioh.4.13

88. Q. Who are they which by the holy Ghost are sanctified, gathered vnto Christ, and made one with him?

A. The holy Catholicke Church.

Q. What is the Catholicke Church?

1. Pet. 2. 9

1. The. 5. 8

Eph. 5. 30.

Coloss. 1.

A. A peculiar company of people; chosen of God to life everlasting, and made one with Christ.

Q. Why is the Church called holy?

Ephes. 5. 26.

A. Because by Christ it is made holy.

27

Q. What signifyeth Catholicke?

A. Vniuersall.

Q. VVhy is it so called?

A. Because at all times, in all places, and of all sorts of people God hath some that are his.

Q. VVhat are the speciall markes of the Church?

1. Act. 2. 24

4 Math. 28

19. 10

A. A sincere profession of the true doctrine of the Word of God: obedience to the doctrine, and the right vse of the Sacraments.

Q. VVhat do you then meane when you say, the Catholicke Church?

A. I beleue there is a Catholicke Church: that is, there are some that are chosen of God to life everlasting, and made one with Christ, and that I am one

one of the number of them.

Q. VWhat are the benefits belonging to the Church?

A. Foure especially.

Q. VWhat is the first?

A. The Communion of Saints. 1.Ioh.1.3.9

Q. VWho are those Saints?

A. All the faithfull, as well in earth Psal.16.3
as in heauen. Rom.1.7

Q. What is meant by Communion?

A. A knitting together in one, as 1.Ioh.1.7
cietie and fellowship that one hath with another.

Q. VWhat is meant then by the Communion of Saints?

A. The spirituall fellowship which 1.Ioh.1.3
the faithfull haue with Christ and all his benefits by faith.

Q. VWhat else?

A. The society which the faithfull Acts 4.32
haue among themselves by loue, which makes all their gifts (touching the vie) common to euery one.

Q. What is the second benefit?

A. The forgiveness of sinnes.

Q. What do you meane when you say these words?

A. 3

A. I beleue that *a* God for *b* Christs sake doth freely forgive the finnes of the faithfull, yea and my finnes also.

a Heb. 8. 12
b Ephes. 1. 7

Q. What is the third and fourth benefit?

A. The resurrection of the body, and the life everlasting.

Q. What do you professe to beleue herein?

A. That the bodies of the faithfull shall be raised up by Christ in the last day and ioyned to their soules, and that both in body and soule they shall live for ever with Christ in heaven.

a 1. Thess. 4.
b 14, 16, 17.
c Phil. 3. 21.
d Mat. 25. 46

98. Q. What is required of vs, that we may indeed bee partakers of Christ and his benefits?

A. A true and lively faith in Christ.

a Ioh. 3. 37
b Acts. 16. 31

Q. What is this faith?

A. A speciall *a* gift of God where by we do *b* apprehend and apply Christ with all his benefits, to our selves particularly.

a Phil. 1. 29
b Gal. 3. 14
c Ioh. 20. 28
d Gal. 3. 20

Q. Who doth work this faith in vs?

A. The holy Ghost.

a 1. Cor. 12
b 3. 9

Q. By what meanes workes he it?

A. By the hearing of the word of God preached.

a Rom. 10. 17

3. Are

Q. Are wee then saued by this our faith?

A. Yes, by faith onely.

Rom. 3. 28

Q. Why are we said to be saued by faith onely?

A. Because by faith onely we lay hold on Christ, and apply Christ, with all his merits to our selues: and because nothing in vs can doe this, but only our faith.

The second part of the Catechisme.

Quest.

104. IF we be saued by faith onely, then wherefore doe the Sacraments serue?

A. They were ordained by Christ, for the strengthening of our faith.

Q. What is a Sacrament?

A. An outward and visible signe and seal of an inward and spirituall grace. Gen. 17. 10. Rom. 4. 11.

Q. How many Sacraments be there?

A. Two: Baptisme and the Lords Supper. 1. Cor. 11. 23, 24.

What is Baptisme?

A. A signe and seal of our receiuing into the Church, and grafting into the body of Christ. Gal. 3. 27.

D

Q. V What

Q. VVhat is the outward signe in Baptisme?

John. 1. 33. A. Water.

Q. VVhat is the inward grace?

Marke 1. 8. A. The blood and spirit of Christ.

Q. What is signified by the sprinkling or washing with Water?

Reuel. 7. 5. A. The washing away of our sins by the blood of Christ, and our newe

Titus 3. 5. birth by the holy Ghost.

Q. Are Infants to be Baptized?

A. Yes, because the covenant and promise of God, is made to the faithfull
Gen. 17. 7. and to their seed also.
Acts 2. 39.

Q. Are such Infants as die without Baptisme damned?

A. God forbid. It is not the want, but the contempt of the Sacrament that bringeth death.

Q. What is required of vs after Baptisme?

Mark. 16. A. Truly to beleue in Christ, to dye
16. to sin, and to rise by to newnes of life.

Rom. 6. 4. Q. What is the Lords Supper?

A. It is a signe and seale of the spirituall nourishing of our soules to eternall life, by the body and blood of Christ.
1. Cor. 10. 16.
Ioh. 6. 54

Q. What are the outward signes?

A. Bread

A. Bread and Wine.

1. Cor. 11.

Q. What are the things signified thereby?

A. The body and blood of Christ.

Q. Are the Bread and Wine turned into the body and blood of Christ?

A. No: they remaine still Bread and Wine: so; take away the outward signe and then it is no Sacrament.

Q. Why so?

A. Because in eury Sacrament there must bee both an outward signe, and an inward grace.

Q. Doth the Bread and Wine then in the Sacrament differ nothing from common Bread and Wine?

A. Yes, not in nature and substance; but in the end and vse thereof.

1. Sam. 11. 4

1. Cor. 10.

Q. How is the Bread and Wine received?

A. After an outward and bodily manner, by the hand and mouth.

Q. How is the body and blood of Christ received?

A. After an inward and spirituall manner, by a true and lively faith.

Ioh. 6. 35.

63

Q. If it be done by faith, then where doe we receive the Sacrament?

D 2

A. For

1. Cor. 11.
24, 25, 26

A. For a continuall thankfull remembrance of Christs death, and the benefits we receiue thereby, and for the strengthening of our faith.

1. Cor. 11.
28.

Q. What is to be done before the receiving of the Sacrament?

A. Every one is to try and examine himselfe.

1. Cor. 11.
27, 29, 30

Q. Wherefore are we to doe this?

A. Because he that eateth and drinketh unworthily, is guilty of the body and blood of Christ, and doth eat and drinke iudgement to himselfe.

Q. Wherein are we to examine our selves?

A. In foure things especially.

Heb. 4, 6. &
6, 6

Q. What is the first?

A. Whether wee haue any knowledge of the grounds of Religion, and namely, of the Sacrament.

1. Cor. 13. 5
Heb. 11. 6.

Q. What is the second?

A. Whether we haue a true saving faith or no.

Esay 1. 13.
14, 16.
Tit. 1. 15

Q. What is the third thing?

A. Whether we be truly repentant for our finnes.

Mat. 5. 23.
Mar. 11. 25.

Q. What is the fourth thing?

A. Whether we be in charitie with all men.

Q. What

Q. What is to be done in the receiving of the Sacrament?

A. We are then to meditate and thinke vpon such things as are signified by the outward signes and actions in the Sacrament.

Q. What is signified by the breaking of the Bread, and the powring out of the VVine?

A. The crucifying of Christs body, Exy. 33. 9
and the shedding of his blood, the sufferings of Christ, and the benefits procured thereby. 1. Cor. 11. 24. Mat. 26. 28

Q. What is signified by the giuing of the Bread and Wine by the Minister?

A. That God doth giue to the faithfull the body and blood of Christ: that is the merit of his death, and the benefit of his passion. Iohn 6. 32, 51.

Q. VVhat is signified by our taking eating and drinking of the Bread and VVine?

A. A spirituall receiving, eating and drinking of the body and blood of Christ. Iohn. 6. 35

Q. VVhat is it to eate the flesh of Christ, and to drinke his blood?

A. It is truly to beleue in Christ, to haue a Communion and fellowship
D 3 with

John 6.56. With the true flesh and bloud of Christ, and to be partakers of the benefits of his death and passion.

Q. VVhat is to be done immediately after the receiuing of the Sacrament?

A. Euery one is then to giue hearty thanks to God for his Redemption by the death of Christ.

Q. What is Redemption?

Rom. 5.15. A. A deliuerance of vs from sinne, 16.17. and the punishment thereof, and a restoring to a happy life.

Q. What are the parts of this Redemption?

2. Cor. 5.18.19. A. A Reconciliation, and 6. Rom. 5.10. Sanctification. 1. Cor. 1.30.6.11.

Q. What is Reconciliation?

A. That, wherby the wrath of God is taken from vs, and we restored to his fauour.

Q. Wherein doth it consist?

Rom. 4.7.8. A. In the forgiveness of sinnes, and imputation of righteousness.

Q. What is remission of sinnes?

Col. 2.13. A. The abolishing and taking away 14. of all our sinnes, by Christs death. 1. Ioh. 1.7-9

Q. What is the imputation of Righteousnesse?

A. The

A. The reckoning of Christs righte-
ousnes vnto vs, & the taking it for ours. & 5. 18. 19.

Q. What is sanctification?

A. A freedome within vs, from the
bondage of sinne and Satan, and a re-
storing of vs to a godly life. Rom. 6. 6. 14 & 8. 2
Acts 26. 18;

Q. From whence doth this our Re-
demption, Iustification, and Sanctifica-
tion proceed?

A. Not from our selues, or any works
of ours, but from the grace of God. Eph. 17. and
2. 8. 9. 10.

The third part of the Catechisme.

Quest.

144. **D**Oth not this doctrine of
saluation by grace through
faith, make men to liue carelessly in their
sins, and to neglect good workes?

A. No, it rather teacheth them to
turne from sinne, and to be carefull to
bring forth the fruits of a true faith. Tit. 3. 12.
Ephes. 2. 10,
Titus 3. 1.

Q. Cannot faith be without good
workes?

A. No: for if it be, it is a dead faith. Gal. 5. 6.

Q. What then doth a true faith
worke in vs? Iam. 2. 17.
16.

A. Repentance or newnes of life.

Q. What is repentance?

Joel. 2. 13.

A. It is a turning from sin to God.

13.

Q. Can we doe this of our selues?

Iere. 31. 19.

A. No it is the worke of God.

Lam. 5. 21.

Q. By what meanes doth God worke it?

Luk. 14. 47.

A. By the preaching of the Gospell.

Acts 2. 38.

Q. Is it not done also by the pre-

39

ching of the law.

A. The Law is an occasion therof, but no cause of it.

Q. From whence doth it proceed?

2. Cor. 7. 10

A. From a godly sorrow in the hart.

Q. Wherein doth it consist?

Eph. 4. 22

A. In mortifying the flesh and old

23. 24

man, and in quickening the Spirit and new man.

Q. What is meant by the flesh and old man.

A. Our corrupted nature, through the deceitfull lusts of the flesh.

Q. What is it then to mortifie the flesh and old man?

A. To be cruelly and heartily sorrie, for that wee haue offended God by our finnes; and daily more and more to hate and auoid sinne.

Rom. 8. 13.

Q. What is meant by the Spirit and new man?

A. A

A. A renewing in the Spirit of our minde, in the Image of God, which after God is created in righteousness and true holinesse. Eph. 4. 23. 24

Q. What is then the quickening of the new man.

A. A true ioy in God through Christ, and an earnest and ready desire to order our life according to Gods wil. Rom. 8. 17

Q. What doth repentance bring forth?

A. Fruits woorthy amendment of life, that is, good workes. Luke 3. 8
Acts 26. 20

Q. What are these good workes?

A. Such as God hath commanded. Deut. 8. 13

159. Q. How many Commandements be there? 33
Ephes. 2. 10

A. Ten.

Deut. 10. 4

Q. What are the ten Commandements?

A. They are a summe of the Law of God: commanding good things, and forbidding euill.

Q. Into how many Tables are they diuided?

A. Into two.

Deut. 9. 10.

Q. How many be there of the first Table?

A. Foure

A. Four, and five of the second.

Q. What doe they teach vs?

A. The first Table teacheth vs our duty towards God: and the second our dutie towards our neighbour.

Q. Why are the duties towards God set downe before the duties towards our neighbour?

A. Because the loue of God is the ground of the loue of our neighbour.
1. Ioh. 5. 3. 1.

Q. What followeth hereof?

A. That none can rightly loue his neighbour, except he first loue God.

Q. Why are the duties towards our neighbor, ioyned to our duties towards God?

A. Because the loue of our neighbor, is the proue of our loue towards God.
2. Ioh. 4. 20, 21.

Q. What followeth hereof?

A. That hee which loueth not his neighbour, doth not loue God.

Q. What are these words, I am the Lord thy God, which brought thee out of the Land of Egypt? &c.

A. They are a p̄face to the Commandements.

Q. VVhat containe they in them?

A. Thre severall reasons of obedience

ence to the Commandements.

Q. VVhat is the first?

A. That he is the Lord, which hath authoritie to commaund, and power to punish the transgressors of his Lawes.

Q. What is the second reason?

A. That he is our God, which hath made a couenant with vs, concerning remission of sinnes and eternall life.

Jerem. 31,

33, 34.

Q. VVhat is the third reason?

A. Which brought thee out of the land of Egypt, out of the house of bondage.

Q. VVhat is the meaning of it?

A. That the Lord had redeemed them from the bondage of Pharaoh, and therefore they were to worshipping and serue him onely.

Q. What doth this concerne vs, which were neuer in bondage in Egypt?

A. Wee haue bin redeemed by Christ from a greater bondage, whereof that was a type and a figure.

Q. VVhat bondage was that?

A. The spirituall bondage of sinne Colos. 1. 13. and Bathan.

Q. VVhat followeth hereof?

A. That therefore, in token of thankfulness

salnes to God, we must yeld obedience to his Commandements.

Q. Which is the first Commandement?

A. Thou shalt haue none other gods before me.

Q. What doth this Commandement concerne?

A. The inward worship of God.

Q. What is the ground of Gods worship?

A. The true knowledge of God.

1. Cor. 13. 2

Psal. 9. 10

Q. Wherein standeth the inward worship of God?

Deut. 6. 5

Mat. 10. 37

Deut. 10

12.

Luk. 12. 5

Psal. 50

14. 15. 23

Psal. 37. 3

Ier. 17. 5

A. In louing, and in fearing God aboue all things.

Q. Wherein else?

A. In calling vpon God, & giuing thanks vnto him, and putting our whole trust in him.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, &c.

Q. What doth this Commandement concerne?

Deut. 4

15. 16

Esay 40. 17

A. Gods outward worship, or the manner of his worship.

Q. What

Q. What is herein forbidden?

A. The *a* making and *b* worshipping of images: yea euery *c* forme of worshipping not prescribed by God himselfe. Leuit. 26. 12
Ezay. 29
12.
Excc. 20. 18

Q. May no Image then be made?

A. There may no image be made of God, or of any thing else, for religion and the service of God. 19

Q. May there then no image at all be made?

A. Yes, images of creatures, may be made for ciuill vses.

Q. What is commanded herein?

A. That we worship God in spirit and truth. John 4. 24.

Q. How is this done?

A. By vsing carefully and reuerent-ly the meanes of Gods worship and seruice. 1. Cor. 14.
Eccles. 5. 1

Q. What be the ordinarie meanes of Gods service?

A. Prayer, preaching and hearing of Gods Word, and the vse of the Sacraments. Acts 1. 42

Q. What reasons doth the Lord herein vse to terrifie vs from Idolatrie?

A. Foure especially.

Q. What is the first?

A. That

Heb. 10. 30.

31.

A. That he is the Lord (which is strong, and so able to reuenge Idolatry.

Q. What is the second ?

Esay 41. 8.

A. That he is a iealous God, that cannot abide his praise to be giuen to carued images.

Q. What is the third ?

A. That he will visit the sinnes of the Fathers vpon the childzen, which persist in the sinnes of their Fathers.

Q. How may God doe this ?

A. In with holding the meanes of grace, and the spirit of grace from them and in giuing them vp to blindnesse of minde, and hardnes of heart.

Q. What is the fourth reason ?

A. That he will shew mercy vnto thousands of them that loue him, and keepe his Commandements.

Q. What doe you learne out of this fourth reason ?

Gal. 3. 8.

A. That God is moze ready to shew mercy, then to punish.

Q. What is the third Commandement ?

A. Thou shalt not take the name of the Lord thy God in vaine.

Q. What doth this Commandemēt concerne ?

A. The

A. The glorifying of God in the affaires of our life, out of the ſolemn ſervice of God.

Q. VVhat is meant by Gods name?

A. Gods *a* titles, and *b* properties, *c* his word and *d* woꝛkes. *a* Exo. 3. 14. 15.

Q. VVhat are wee herein forbidden to doe? *b* Exod. 34. 6, 7. *c* Acts 9. 15. *d* Psalm. 8. 1

A. To think or ſpeak vnreuerently, idly & careleſly of the things afoꝛeſaid

Q. VVhat eke?

A. To apply Gods name and word Deu. 18. 10, to charming, ſoꝛcery, or curſing. 11.

Q. VVhat more?

A. To ſwear *a* vainly, and idly, *b* wickedly and falſely by the name of God or any other thing. *a* Mat. 5. 33 *b* Zeck. 5. 4. Malach. 3. 5

Q. It is not lawfull then to ſwear at all?

A. Yes, when the *c* gloꝛy of God is ſought, or the good of our brethren, and when we are called befoꝛe a Magiſtrat. *c* Gal. 1. 10. *d* 1. Sam. 20. 17 *e* Ex. 22. 11.

Q. And whereby are wee then to ſwear?

A. Not by any *f* Creature, but by *g* God onely. *f* Mat. 5. 34. 35. 36 *g* Deu. 6. 13

Q. And how are we then to ſwear?

A. In truth, in iudgement, and in righteousnes. Jerem. 4. 2

Q. VVhat

Q. What is further required in this Commandement?

A. That wee doe vse the Name of God with all reuerence.

Q. VVhat is herein threatned to such as take Gods name in vaine?

Deut. 28. 58 **A.** That the Lord will not hold him guiltlesse: that is, will not suffer him to escape unpunished.

Q. VVhat is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. VVhat is there commaunded herein?

A. That euery one be carefull to spend the Lords day aright.

Q. Wherein is it to be spent?

Isay. 58. 13
Acts 20. 7, 8 **A.** In hearing, reading and meditation on Gods Word and workes; in prayer, the vse of the Sacraments, and in such like holy things.

Q. What is forbidden herein?

A. Bodily labour, and all such things as hinder the exercises of Religion, and the solemae worship of God.

Q. May no bodily worke be done on that day?

A. Yes,

A. Yes: workes of necessitie, of Math. 23. 23.
mercy, and charity are then to be done. 2, 7.

Q. What reasons are there added to Luke 13. 14.
the Commandement, why wee should 15
sanctifie the Sabbath? 1, Cor. 16. 1, 2

A. Three specially.

Q. Whence is the first taken?

A. From the equitie of it. God hath
giuen vs sixe dayes for the workes of our
calling; and hath taken but one for his
publike worship and service: therefore
we must spend that in his service.

Q. Whence is the second taken?

A. From Gods owne example. God
created all things in sixe dayes, and re-
sted the seauenth, so must we on the sixe
dayes doe our owne workes; but rest on
the Lords day, and sanctifie it.

Q. Whence is the third reason taken?

A. From the end of the Sabbath.
God hath appointed it for our good, e-
uen to be a meanes of blessing, both vpon
the soule and body, and therefore we
are to keepe it holy.

Q. Which is the fifth Commande-
ment?

A. Honour thy Father and thy Mo-
ther, &c.

e

Q. What

Q. What doth this concerne?

A. Such speciall duties as one doth owe to another, in regard of their speciall callings.

Q. What is meant by Father and Mother?

A. Not onely naturall parents, but also Princes, Magistrates, Ministers and other superiours.

Q. What are the duties of children and other inferiours.

A. To honour: that is, to *a* feare
a Leu. 19. 3 *b* love, *c* obey (reliene and *d* maintaine,
e Tit. 3. 1 if neede require) their parents and superiours.
f Rom. 13. 6
g Heb. 13. 17.

Q. What is there promised to such as doe it?
h 1. Tim. 5
i 3. 4. 16

A. The blessing of long life and good dayes.
j Ephes. 6. 3

Q. How is this performed, seeing that many times the obedient haue but a short life, and the disobedient live long?

A. It is promised to the obedient, and performed so far as God seeth it good for them, and to the disobedient it is no blessing: for they live long to their further condemnation.
k Esay. 57. 1, 2
l 2. Chro. 34
m 28.

Q. What

Q. What is the sixt Commandement?

Q. Thou shalt not kill.

A. What doth this concerne?

Q. The preservation of our neighbours life.

Q. What is forbidden herein?

A. A Anger, hatred and malice, all equarelling and fighting, with all such things as are hurtfull to the person of our neighbour. Mat. 5. 22.
Le. 19. 27
Leuit. 24
19, 20

Q. What is commanded herein?

A. That we love one another, and seek to preserve the life of our neighbour. Mat. 5. 44
1. Ioh. 3. 16

Q. Which is the seventh Commandement?

A. Thou shalt not commit adultery.

Q. What doth this Commandement concerne?

A. The preserving of chastity both in our selves and others.

Q. What is herein forbidden?

A. Adultery, fornication and all manner of uncleannes. 1. Cor. 6. 18
Ephes 5. 3

Q. VVhat else?

A. All vapure thoughts and lusts of the heart. Mat. 5. 28

Q. VVhat more?

C 2

A. All

A. All occasions and inticements to lust and uncleannes.

Q. What be these inticements?

2. Sam. 11

A. *a* Idleness, pride, gluttony, and
1 drunkennes, *b* filthy talke, wanton dan-

Ezec. 6. 49

Pro. 13. 33

6 Ephel. 4

39. 5. 3

2. Cor. 7. 1

1 Cor. 7. 34

Q. What is commanded herein?

A. That we keep our selues chaste,
both in bodie and soule, and carefully
use the meanes thereto.

Q. What is the eighth Commande-
ment?

A. Thou shalt not steale.

Q. What doth this concerne?

A. The preservation of our neigh-
bours goods.

Q. What is forbidden herein?

Leuit. 19. 11

1. The. 4. 6

A. That we doe not by theft, by bry-
bery, vsury, or by any vniust dealing,
get to our selues other mens goods.

Q. What is commanded herein?

2. The. 3

10

6 Mic. 6. 8

A. That we labour in some law-
full calling for the things of this life,
and deale iustly with all men.

Q. What else?

1 Heb. 13. 5

1 Ephel. 4

28

A. That we be content with that
we haue, and doe good therewith to
others.

Q. What

57 *for the Elder sort.*

Q. What is the ninth Commandement?

A. Thou shalt not beare false witness against thy neighbour.

Q. What doth this Commandement concerne?

A. The good name of our neighbour.

Q. What is forbidden herein?

Eph. 4. 25

Psal. 101. 5

A. All lying, flattering and backbiting, with all other such things as are hurtfull to the good name of our neighbour.

Q. What is commanded herein?

Psal. 15. 2

Philip. 4. 8

A. That we speake the truth from our hearts: and be carefull to maintaine the good name and credit both of our selues and others.

Q. Which is the tenth Commandement?

A. Thou shalt not couet thy neighbours house, &c.

Q. What is condemned herein?

Gen. 6. 5

Ier. 17. 9

A. Originall corruption and the very euill thoughts and lusts of the heart without consent:

Q. What is commanded herein?

1. Tim. 1. 4

A. A pure and cleane heart, good thoughts, and a desire of the good of our neighbour.

Q. VVho is our neighbour.

Luk. 10. 29
30, 37

A. Euey one, euen our enemie.

247. Q. Can wee bee iustified, or liue by the law ?

Rom. 3. 20
Gal. 3. 12

A. No, because we cannot fulfill the Law.

Q. Whereby then are we iustified and saued ?

Rom. 3. 24
Ephes. 2. 8

A. By the grace of God through faith in Christ.

Q. Why then doth Saint *Iames* say, that a man is iustified by workes, and not by faith onely ?

Iam. 2. 20
21, &c.

Luk. 7. 29,
35

A. His meaning is, that as by faith we are iustified before God, so by good workes we are iustified before men : that is, declared & approued to be iust.

Q. If we cannot be iustified by the law, then wherefore serueth the Law ?

Rom. 3. 20
Gal. 3. 10,
19, 24

A. To shew vs our sinnes, and our iust condemnation, and so to bring vs to Christ.

Q. VVherefore doth it serue, when we are come to Christ ?

Psal. 119. 105
119. 1

A. To be vnto vs the rule of righteousnes, and a way for vs to walke in.

Q. VVherefore are we to doe good workes, if we are not saued by them ?

A. In

A. In respect of thankfulness to God Ioh. 14, 15
and that he may be glorified thereby. Mat. 5, 16

Q. Wherefore else?

A. In respect of our selues, that there Titus 3, 8
by we may know that we haue a true 2. Pet. 1, 10
faith, and be assured of our calling and
election.

Q. And wherefore else?

A. In respect of others, that we may 1. Pet. 2, 12
thereby either draw them to Christ, or 25, 3, 1
stop their mouths.

Q. What is required that our works
may be good and accepted of God?

A. That they bee ^a commanded of Deut. 12,
God, that they proceede from a true ³²
faith, and be done to the ^b glorie of Heb. 11, 6
God. 1. Cor. 10

Q. Shall they then be rewarded of
God?

A. Yes, and that with eternal life. Mat. 10, 42

Q. Doe our good workes deserue
this reward? cha. 25, 34,

A. No, God doth freely reward them Luk. 17, 20
for his promise sake, and for the merits Rom. 9, 6, 7
of Christ. 6, 23,

The fourth part of the Catechisme.

Quest.

254. **C** An we of our selues doe any good workes?

2. Cor. 3. 5 *A.* No: but onely by the grace of Philip. 2. 13 **God.**

Q. How shall we obtaine the grace of God hereunto?

Luke 11. 13 *A.* By earnest and hearty prayer.

James. 1. 6 **Q.** What is prayer?

Psal. 50. 15 *A.* A religions calling vpon God alone in the name of Christ.

Iohn 16. 23 **Q.** What be the parts of prayer?

Philip. 4. 6 *A.* Two, petition and thanksgiving.

Q. Are the Creede, and the tenne Commandements a prayer.

A. No, because there is neither petition nor thanksgiving in them.

Q. What forme of prayer is there left vnto vs in the Scriptures?

A. That which we call the Lords prayer.

Q. How many parts be there of it?

A. Thre: a preeface, six petitions and a conclusion.

Q. Which is the preeface?

A. Our Father which art in heauen.

Q. What

Q. What doth it teach vs?

A. To pray onely to the true God, who both can & will grant our requests.

Q. How know you that he can and will doe it?

A. He is our ^a Father, and therefore will doe it: he is in heaven, and therefore hath ^b power to doe it. ^c Mat. 6. 32. ^d 7. 11. ^e Ephes. 3. 20

Q. What else doth the prefaceteach vs?

A. That wee are to come to God with ^c boldnes, because he is our Fa- ^d Heb. 4. 16. ^e Eccles. 5. 1, 2 ther: and with ^d reuorence, because his Maiesty filleth the Heauens.

Q. VVhich is the first petition?

A. Hallowed be thy name.

Q. VVhat is it to hallow Gods name?

A. It is to acknowledge and declare that God and his name is holy, and is so to be vsed. ^f Luke 7. 19. 35

Q. VVhat doe wee aske of God herein?

A. That we may rightly know and acknowledge God, and may reuerence, ^g Ier. 9. 23, 24 praise and set forth his almighty power ^h Psal. 145. 8, 9, 10 wisdom, godnes, iustice, mercy and truth shining in all his workes.

Q VVhat

Q. What else doe we aske herein?

A. That both in mind and heart, in life and conuersation, wee may glorifie God both in himselfe and in his works.

Q. What is the second petition?

A. Thy Kingdome come.

Q. VVhat is heere meant by the Kingdome of God?

A. The kingdome of grace, and the
 Math. 6. 33 Col 1. 13. 14 kingdome of glory.

Luke 23. 43

Q. What doe we desire herein?

A. That God will more and more subdue and weaken the kingdome and power of sinne and Satan.

Q. VVhat else?

A. That God by his holy Word and Spirit will rule and raigne in vs: and that in the end hee will bring vs to the Kingdome of glory.

Q. VVhat is the third petition?

A. Thy will be done in earth, as it is in heaven.

Q. What doe wee craue of God herein?

A. That wee heere in earth may readily, willingly, cheertully and faithfully doe the will of God as the Angels doe in heaven.

Q. Where.

Q. Wherein consisteth the doing of Gods will?

A. In three things especially.

Q. What is the first?

A. In denying our owne will and^{Luk. 22}
belieuing in Christ.⁴³

Q. VVhat is the second?

A. In doing such good woorkes as^{6 Iohn 6.40}
God requireth.^{I. Ioh. 3.23}
^{Thel 4.3,}
^{4.5.6}

Q. VVhat is the third thing?

^{Acts 14.22}

A. In the patient bearing of afflictions.

Q. VVhich is the fourth petition?

A. Giue vs this day our daily bread.

Q. VVhat doe we aske herein?

A. That God would giue vnto vs all^{Pro. 30.8}
things necessarie and comfortable for
this life.

Q. VVhat else?

A. That God will giue vs the grace^{Phil. 4.12,}
to be contented with that he giueth vs.¹²

Q. VVhat needes the rich man to^{Heb. 13.5}
pray for daily bread?

A. Yes, because, without Gods blessing,^{Dent. 8.4}
his abundance can doe him no^{Psal. 127.1,}
good.^{2,3.}

Q. VVhich is the fift Petition?

A. And forgive vs our trespasses, &c.

Q. VVhat

Q. VVhat doe wee desire of God heerein?

A. That God for Christs sake will forgive vs all our finnes: for euen we forgive such as offend vs.

Ier. 31. 34

Q. Can wee forgive others their finnes?

Luke 17.

3. 4

Esay 33. 25

Marke 2. 7

A. We may and must forgive the wrongs don unto vs by others, but none can forgive *b* finnes but God onely.

Q. Is our forgiving of others, the cause why God doth forgive vs?

A. No, but it is a signe thereof.

Q. VVhat if we forgive not others?

Mat. 18. 35.

A. Then God will not forgive vs.

Q. VVhich is the sixt Petition?

A. And leade vs not into temptation; but deliver vs from euill.

Q. VVhat doe we aske herein?

2. Chro. 32.

Esay 63. 17

Mat. 26. 41

A. That God will not leaue vs to our selues; and giue vs ouer to Satan to be tempted and overcome in temptations.

Q. VVhat else doe we aske herein?

1. Tim. 4. 18

A. That God will strengthen vs against all temptations unto euill, and deliver vs from sinne and the diuell.

VVhich is the conclusion?

A. For

A. For thine is the Kingdome, power and glory for ever. Amen.

Q. What are these wordes?

A. A reason why we doe aske the former things of God: namely, because the kingdome, power, and glory are his: and therefore hee both can and will giue them vs.

Q. What signifieth the word (Kingdome?)

A. Gods absolute Soueraigntie and ^{1. Cor. 19.} Right ouer all things. ^{11.}

Q. What signifieth the word (Power?)

A. Gods omnipotencie, whereby he ^{Luk. 1:37.} is able to doe whatsoeuer he will.

Q. What is meant by the word (Glory?)

A. Maiestie and Excellencie, honour and praise.

Q. What doth this Conclusion teach vs?

A. How to giue thanks to God: for ^{1. Chro. 19.} these three, kingdome, power, and glory ^{10, 11, 12.} doe generally comprehend all matter of praise and thanksgiving vnto God.

Q. What doe you meane then when you say these words?

A. It

A. It is as if we should say, The Kingdome of heauen is thine, all power in heauen and earth is thine; and therefore the glory is thine; and from our hearts we doe ascribe the same vnto thee.

Q. What signifieth the word, Amen?

2. Cor. 1. 20 **A.** So be it, or so it shall bee.

Q. What doth it teach vs?

Ephes. 6. 18 **A.** Feruently to desire the things
James 1. 6 aforesaid, and to assure our selues thereof.

Q. What shall become of such (after this life) as are carefull to know and practise these grounds of Religion?

Math. 25. 46 **A.** They shall liue in glory for euer,
Iohn 17. 24 with Christ in heauen.

305. **Q.** What shall become of such as care not eyther to know, or to practise these things?

2. Thes. 1. 8, **A.** They shall liue for euer in Hell
9. in torments, with the Diuell and his
Math. 25. 41 Angels.

FINIS.

TO THE CHRISTIAN
READER.

T Here is one thing (*Christian Reader*) which I would haue thee especially to take notice of, concerning the former Principles, or Grounds of Religion; namely, that nothing is to be receiued for a Principle of Religion, or true & sound doctrine, which hath not foundation in the Word of God, or is not contayned therein: for the Word of God (or the Scripture as we call it) is the rule of all truth, and giues vs a perfect direction, both for Faith and manners: and whatsoever Article and Doctrine is necessary to saluation, is deliuered plainly in the holy Scripture; and therefore in reading this, or any Catechisme, you are not by and by to beleene whatsoever is therein contained: but to see and consider how euery thing is confirmed by the Scriptures; for your Faith and Conscience must bee grounded, not vpon the Weake and vnperfect speeches of sinfull men, but vpon the pure and sure Word of God. And therefore at the end of euery answer, I haue quoted some plaine place of Scripture to confirme the same, some few onely excepted, which though in plaine words they are not to be found in the Scriptures, yet by good consequence they

they are drawne from the Scriptures. And What soever is truly and soundly collected from Scripture, is to be beleeked of vs, as though it were expressly Written. As for example, When Christ would confute the Sadduces that denyed the Resurrection, he alledgeth the Words of God to Moses: I am the God of Abraham, Isaac, and Iacob. From hence this Truth is strongly collected, viz. that Abraham, Isaac, and Iacob shall live, and rise according to their bodies: because God (saith Christ) is not the God of the dead, but of the living. Therefore now this consequence, that Abraham and the Saints departed, shall rise must be credited no lesse then that expresse Scripture from whence Christ drew it. And to the end that you may see, that all necessary points of faith & manners are plainely expressed in the Scriptures, I have heere in order set downe the summe and substance of Christian Religion, in certaine Texts of Scripture. The order of it is this: The true knowledge of God, and of Iesus Christ, which is life eternall (that is the way and means to eternall life) is to be found in the Scriptures. Therefore first we begin with the Scriptures, then wee come to the knowledge of God, & of his Workes, as of his eternall decree of Predestination, Creation, and Providence, concerning Angels and Men: in which, Providence is to be considered; the fall of Angels
and

and Man, and the misery that followed thereof, namely, sin and death: Secondly followeth Gods Covenant with man, namely, the covenant of Works, and the covenant of grace. Concerning the Covenant of works, there is shewed the impossibility of keeping it, and to what end it serves. In the covenant of grace is noted; First, the foundation of it, which is Christ the Mediator. Secondly, the meanes of applying Christ unto us. In Christ we are to consider his person, and office. His office is threefold. The application of the covenant of grace, where is shewed the union and communion which the elect have with Christ. The meanes of the renewing and applying of the covenant of grace, are either inward, as the spirit of Christ, and faith; or outward, namely the Word and Sacraments. The manner of renewing it, is our calling unto Christ. The persons to whom it is renewed, namely, to the Church. As the benefit we receive from the Prophetickall office of Christ, is the renewing of the covenant of grace, whereby we are made wise to salvation: so the benefit we receive from the Priestly office of Christ, is our justification before God. The benefit we receive from the kingly office of Christ is our glorification, which is partly in this present life, but fully & perfectly in the life to come. Our glorification in this life, consisteth in this, that in our condition we are made blessed, & made holy in our nature, which is Sanctification. The rule of San-

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ctification

Etification is the Word of God, even the Law and the
 Gospell. The effect of Sanctification is Repentance.
 The notes of repentance are specially two: A hatred
 of all sinnes, and the practice of good Workes. Among
 good workes, almes and prayer are specially com-
 mended to us. The speciall helpes to prayer, and to
 the performing of other good Workes, are vov'es and
 fasting. Then lastly is to be considered Gods dealing
 with man after this life, by bringing all men to Iudg-
 ment, which is either particular or generall. And
 to the end that you may (in reading these Texts of
 Scripture) perceine how one thing depends upon an-
 other, I have set downe (over the Texts of Scrip-
 ture) the things whereof the places following doe
 speake. If therefore you will accordingly be diligent
 in reading the Texts of Scripture, I doubt not but
 by Gods grace assisting you) you shall in a short time
 much benefit your selves thereby, and shall bee able
 (when need requires) to prove any ground of Reli-
 gion by some Text of Scripture. And so I commit
 you to the mercifull protection of Almighty God, be-
 seeing him to endue you with all saving grace,
 and to present you faultless before the presence of his
 glory, with exceeding ioy, through Iesus Christ.
 Amen.



THE SVBSTANCE OF DIVINITIE.

(Of the holy Scripture.)

I*Obn.* 5. 39. Search the Scriptures: for in them yee thinke to haue Eternall life, and they are they which testifie of me. *2. Tim.* 3. 16, 17. All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished vnto all good workes. *Mark.* 12. 24. Doe yee not therefore erre, because yee know not the Scriptures, neither the power of God?

(Of GOD.)

Iohn. 17. 3. This is life eternall, that they might know thee the onely true GOD, and IESVS CHRIST whom thou hast sent. *Hebr.* 11. 6. Hee that commeth to God, must beleue that God is, &c. *Iohn.* 4. 24. God is a Spirit, &c. *Exodum.* 34. 6. The Lord God, mercifull, and
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gracious, long suffering, and abundant in good-
 nelle and truth, &c. 1. *Corinth.* 8. 4. Wee know,
 that an Idoll is nothing in the world, and that
 there is none other God but one. 1. *John* 5. 7.
 There are three which beare record in Heauen:
 the Father, the Word, and the holy Ghost, and
 these three are one.

(Of Gods decree of Predestination.)

1. *Theff.* 5. 9. God hath not appointed vs to
 wrath, but to obtaine saluation by our Lord Ie-
 sus Christ. *Ephes.* 1. 4. God hath chosen vs in
 Christ, before the foundation of the world, that
 wee should be holy and without blame before
 him in loue. *Rom.* 11. 5. 6. There is a remnant,
 according to the election of Grace: and if by
 grace, then is it no more of Workes, &c. *Jude*,
 4. Who were before of old ordained to this
 condemnation. 2. *Tim.* 2. 20. In a great house,
 there are not onely vessels of gold, and of siluer,
 but also of wood and of earth; and some to ho-
 nour, and some to dishonour.

(Of Creation.)

Genes. 1. 1. In the beginning God created the
 Heauen and the Earth. *Psalms.* 33. 6. By the
 Word of the Lord were the heauens made; and
 all the hosts of them by the breath of his mouth.

Hebr.

Hebr. 11.3. Through Faith we vnderstand that the worlds were framed by the Word of God; so that things which are seene, were not made of things which doe appeare. *Genes.* 1. 31. And God saw all that hee had made, and loe, it was very good. *Gen.* 2.7. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a li-
 uing soule. *Gen.* 1. 27. God created Man in his owne Image, &c. *Ephes.* 4. 24. And put on the new man, which after God, is created in righte-
 ousnesse and true holinesse.

(Of Gods Providence.)

Acts. 17. 25 28. Hee giueth to all, life and breath, and all things. For in him wee line, and moue, and haue our beeing. *Math.* 10. 29, 30. Are not two Sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father? Yea, and all the haire of your head are numbred. *Prou.* 16. 33. The lotte is cast into the lappe: but the whole disposing thereof is of the Lord.

(Of the fall of Angels, and Man.)

2. Pet. 2. 4. God spared not the Angels that sinned, &c. *Iude.* 6. The Angels which kept not their first estate, &c. *2. Corinth.* 11. 3. The

Serpent beguiled *Eve*, through his subtiltie. *Genes.* 3. 1. 2. 3. 4. 5. 6. Now the Serpent was more subtile then any beast of the field &c. *Eccles.* 7. 29. God made man vpriight, but they haue sought out many inuentions. *Rom.* 5. 12. By one man sinne entred into the world. &c. for in him all haue sinned. *Psal.* 51. 5. Behold, I was borne in iniquity; and in sinne hath my mother conceived me. *1. Iohn.* 3. 4. Sinne is the transgression of the Law.

(Of the punishment of Sinne.)

Rom. 5. 12. By one man came sinne into the world, and death by sinne. *Rom.* 6. 23. The wages of sinne is death. *2. Thess.* 1. 9, 10. Who shall bee punished with euerlasting destruction, from the presence of the Lord, and from the glory of his power.

(Of the Couenant of Workes.)

(The Couenant of workes is the Moral Law, put into mens hearts by God, and afterwards repeated by Moses) *Leuit.* 18. 5. Yee shall keepe my Statutes and my Iudgements; which if a man doe, he shall liue in them. *Deut.* 27. 26. *Gal.* 3. 10. Cursed is euery one that continueth not in all things which are written in the booke of the Law, to doe them. (This Couenant

uenant all haue broken, and therefore are vnder the curse.) *Ierem.* 31. 32. Which my Couenant they brake. *Galat.* 3. 19. Wherefore then serueth the Law? It was added, because of transgressions, till the seed should come, to whom the promise was made. *Rom.* 3. 20. By the Law is the knowledge of sinne.

(Of the Couenant of Grace.)

Genes. 3. 15. I will put enmitie betweene thee and the woman, and betweene thy seed and her seed, it shall bruiſe thy head, &c. *Genes.* 22. 18. In thy seed shall all the Nations of the earth be blessed. *Heb.* 8. 10, 11, 12. This is the Couenant that I will make with the house of Israel, (saith the Lord;) I will put my Lawes into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach euery man his neighbour, and euery man his brother, saying: Know the Lord; For all shall know me, from the least to the greatest: for I will be mercifull to their vnrighteousnesse, and their finnes and iniquities will I remember no more.

(Of CHRIST the Mediator.)

1. *Timoth.* 2. 5. There is one GOD, and one Mediator betweene God and Man, the Man

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CHRIST

CHRIST IESVS. *Heb. 9. 15.* And for this cause is hee the Mediatour of the new Testament, that by meanes of death, for the redemption of the transgressions that were vnder the first Testament, they which are calied, might receiue the promise of eternall inheritance. *John 1. 1.* In the beginning was the word, and the Word, was with God, and the Word was God. *Vers. 14.* And the Word was made flesh, and dwelt among vs.

(Of Christs Prophetickall Office.)

(Christ performeth this office, in opening and reuealing vnto vs the will of God.)
John 17. 26. I haue declared vnto them thy name, and will declare it. *John 15. 15.* All things that I haue heard of my Father, I haue made knowne vnto you. *Acts, 3. 22.* For *Moses* truly said vnto the Fathers. A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto mee, him shall yee heare in all things whatsoever he shall say vnto you. *Luke 4. 18.* The Spirit of the Lord is vpon me, because he hath anointed me to preach the Gospell to the poore, to preach deliuerance to the Captiues, and to preach the acceptable yeere of the Lord.

(Of

(Of the Priestly Office of Christ.)

Christ performeth this office, by appeasing God, and reconciling vs vnto God, through death and obedience. 2. Cor. 5. 18, 19. Who hath reconciled vs to himselfe by Iesus Christ. God was in Christ, reconciling the world to himselfe, &c. Ephes. 2. 16. And that he might reconcile both vnto God, in one body by the Crosse, &c. Heb. 5. 6. Thou art a Priest for euer after the order of Melchisedech. Heb. 9. 24. Christ was once offered, to beare the finnes of many, &c. Heb. 10. 14. By one offering he hath perfected for euer them that are sanctified. Heb. 7. 25. Wherefore he is able to saue them to the vttermost, that come vnto God by him, seeing he euer liueth to make intercession for them.

(Of the Regall or Kingly Office of Christ.)

(This Christ performeth, by governing all things for the saluation of his elect, and destruction of his enemies.) Dan. 7. 14. And there was giuen vnto him dominion, and glory, and a kingdome, that all people, nations and languages should serue him, &c. Luke. 1. 3. Hee shall raigne over the house of Iacob for euer, and of his kingdome there shall be no end. Ephes. 1. 22, 23. And hath put all things vnder his feece, and

and gaue him to be the Head ouer all things to the Church, which is his body, the fulnesse of him that filleth all in all. *Luk. 10. 27.* But those nine enemies, which would not that I should raigne ouer them, bring hither and slay them before me. (Thus far of the C^ouenant of grace, of Christ the Mediatour, and of his threefold office. (The next thing to be considered is, is the application of the Coueneant to the Ch^urch, giuing them a part in Christ, and in all his benefits.) *Hebr. 3. 14.* For we are made partakers of Christ, &c. (The part they haue in Christ, is, first vniou with Christ. Secondly, thereby Communion.)

(Of our union With Christ, which is by the Spirit and Faith.)

Ephes. 5. 30. For we are members of his body, of his flesh, and of his bones, *1. Cor. 12. 13.* By one Spirit we are all Baptized into one body. *Ephes. 3. 17.* That Christ may dwell in your hearts by faith,

(Of our Communion with Christ.)

(The which is the participation of the benefits flowing from his seuerall offices. (The benefit we receiue from the Propheticall office of Christ, is the reuelation of the Coueneant of grace, whereby we are made wise vnto saluation.)

on.) *Math. 11. 27* All things are deliuered vnto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, saue the Sonne and he to whom the Sonne will reueale him. *2. Tim. 3. 15.* The holy Scriptures are able to make thee wise vnto saluation, &c.

(The meanes of reuealing the Couenant of grace, are both outward and inward. The outward are the word and the Sacraments. By the word is meant the Gospell preached, which containeth and publisheth the promises of saluation by Christ.) *Rom. 1. 16. 17.* The Gospell of Christ is the power of God vnto saluation, to euery one that beleueth, &c. For therein is the righteousness of God reuealed from faith to faith, &c. *2. Tim. 1. 10.* Christ hath abolished death, and hath brought life and immortalitie to light, through the Gospell.

(Of the Sacraments.)

Rom. 4. 11. And he receiued the signe of Circumcision, as a seale of the righteousness of faith, &c. *Mat. 28. 19.* Goe yee therfore and teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost. *Mark. 1. 8.* I indeed haue baptizd you with water, but he shall baptize you with the holy Ghost.

1. Cor.

1. *Corinth.* 11. 23, 24, 25. The Lord I E S U S the same night in which he was betrayed, tooke Bread, and when hee had giuen thanks, hee brake it, and sayd; Take, eate, this is my Body which is broken for you: this doe in remembrance of mee. After the same manner also hee tooke the Cup when hee had supped, saying; This Cup is the new Testament in my blood: this doe yee as oft as yee drinke it, in remembrance of mee. 1. *Corinth.* 10. 16. The cup of blessing, which wee blesse, is it not the Communion of the blood of Christ? The bread which wee breake, is it not the Communion of the body of Christ? (The inward meanes whereby the Covenant of grace is reuealed, are the Spirit and Faith.)

1. *Corinth.* 2. 9. 10, 12. Eye hath not seene, nor eare heard, neyther haue entred into the heart of man, the things which God hath prepared for them that loue him. But God hath reuealed them vnto vs by his Spirit. Now wee haue receiued not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely giuen to vs of God.

John, 3. 33. Hee that hath receiued his testimony, hath set to his seale, that God is true.

1. *John*, 5. 10. He that beleeueth on the Sonne of God, hath the witnesse in himselfe.

(Of

(Of the manner of reuealing the Couenant of
grace, viz. Vocation or Calling.)

Rom. 8.30. Whom he did Predestinate, them
hee also called. *2.Tim.* 1.9. God hath saued
vs, and called vs with an holy calling. (The
Couenant of grace is reuealed to the Church.)
Math. 11.25. I thanke thee, O Father, Lord
of heauen and earth, because thou hast hid these
things from the wise and prudent, and hast re-
uealed them vnto babes. *Ephes.* 5.25. Christ lo-
ued the Church, and gaue himselfe for it. (Thus
much of the benefit, flowing vnto vs from the
Propheetical office of Christ. The benefit we re-
ceiue from the Priestly office of Christ, is our
iustification before God, through his righteous-
nes imputed vnto vs, and apprehended by vs.)
Rom. 8.30. Whom, he called, them he also iu-
stified. *Rom.* 5.19. As by one mans disobedi-
ence many were made sinners: so by the obedi-
ence of one shall many be made righteous. *Rom.*
3.24.25. Being iustified freely by his grace,
through the redemption that is in Iesus Christ,
&c. *Rom.* 5.1. Being iustified by faith, we are
at peace with God, &c. *Acts*, 13.39. By Christ,
all that beleeue are iustified from all things; from
which yee could not be iustified by the law of
Moses.

(Of

(Of the benefit of Christs Kingly Office.)

(The benefit we receive from the Kingly Office of Christ, is our glorification, whereby our whole nature; estate and condition is restored according to the image of Christ our King.) *Rom.* 8. 29. 30. Whom he did foreknow, hee also did predestinate to be conformed to the Image of his sonne, &c. Moreouer, whom hee did predestinate, them hee also called; and whom he called them he also iustified, and whom he iustified them he also glorified. *Colos.* 3. 4. When Christ who is our life shall appeare, then shall yee also appeare with him in glorie. *Reuelat.* 20. 6. Blessed and holy is hee that hath part in the first resurrection: on such, the second death hath no power, but they shal be the Priests of God, and of Christ, &c.

(Of Sanctification.)

Titus, 3. 5. Not by workes of righteousness which wee haue done, but according to his mercy he saued vs, by the washing of regeneration, and the renewing of the Holy Ghost. *1. Thes.* 5. 23. And the very God of peace sanctifie you wholly &c. *Ephes.* 4. 24. And that yee put on that New man, which after God is created in righteousness and true holiness.

(Of

(Of the rule of Sanctification.)

(The rule and square of it is the whole word of God: that is, both the Lawe which requireth obedience, and the Gospell which directeth vs how to performe it.) *Iohn*. 17. 17. Sanctifie them through thy truth; thy Word is truth. *1. Pet.* 1. 23. Being borne againe, not of corruptible seed but of incorruptible, by the word God. *Tit.* 2. 11. 12. For the grace of God that bringeth saluation, hath appeared to all men, teaching vs, that denying vngodlinesse and worldly lusts wee should liue soberly, righteously and godly in this present world. (The Law is compzied in the tenne Commandements.) *Deut.* 4. 13. And hee declared vnto you his Covenant, which he commanded you to performe, euen ten Commandements, and he wrote them vpon two Tables of stone.

(Of the effect of Sanctification,
viz. Repentance.)

Acts. 26. 20. But shewed first vnto them of Damascus, &c. that they should repent and turne to God, and doe workes meet for repentance. *Lam.* 5. 21. Turne thou vs vnto thee, O Lord, and we shall be turned, &c. *2. Cor.* 7. 10. Godly sorrow worketh repentance to saluation, not to bee repented of, &c. (The
notes

notes or signes of repentance are specially two: the hatred of all sinnes, and the practice of all good duties.) *Psal.* 119. 128. I hate euery false way. *Perf.* 6. I haue respect vnto all thy Commandements. (The hatred of sinne is shewed in spirituall warfare against it, which is the withstanding of all temptations vnto sin, from the diuell, the world, and our owne flesh, by the power of the grace of God.) *Ephes.* 6. 10. &c. Put on the whole Armour of God, &c. *Ephes.* 4. 27. Neither giue place to the diuell. *1. Ioh.* 4. 7. Resist the diuell and he will flee from you. *1. Ioh.* 5. 4. Whosoever is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, even our Faith. *Gal.* 5. 24. They that are Christs, haue crucified the flesh, with the affections and lusts.

(Of good Workes.)

Ephes. 2. 10. We are his workmanship created in Christ Iesus vnto good workes, which God hath before ordained, that wee should walke in them. *Titus.* 3. 14. And let ours also learne to maintaine good workes, to necessarie vses, that they be not vnfruitfull. *James.* 2. 26. As the body without the spirit is dead, so faith without workes is dead also. *Hebr.* 13. 16. To doe good, and distribute, forget not: for with such

such sacrifices God is well pleased. *Luke, 11. 41.* But rather giue almes of such things as ye haue: and behold, all things are cleane vnto you.

(Of Prayer.)

1. *Theff. 5. 17. 18.* Pray without ceasing. In every thing giue thanks, &c. *1. Tim. 2. 1, 2.* I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giuing of thanks be made for all men, &c. *Iames, 1. 5.* If any of you lacke wisdom, let him aske of God, &c. *Matth. 6. 9.* After this manner pray yee: *Our Father which art in Heauen, &c.* The speciall helpes to Prayer and other god workes, are vowes and fasting. (A vow is a solemne promise to God, of some lawfull thing that is in our power, for the confirmation of our Faith, and testifying of our thankfulness to God.) *Psal. 50. 14.* Offer vnto God thankesgiuing, and pay thy vowes vnto the most High.

(Of Fasting.)

(Fasting is an abstinence for a time, not only from meat & drinke, but also from all delights, for the furtherance of the speciall practice of repentance, and the enforcing of our Prayers.) *Iaerl. 2. 12.* Turne yee even to me with all your hearts, with fasting, &c. *1. Corinth. 7. 5.* De fraud

86 *The substance of Diuinitie.*

ye not one the other, except it be with consent for a time, that yee may giue your selues to fasting and prayer.

Of Death, and the last Iudgement.)

Hebr. 9. 2. 27. It is appointed vnto men once to dye, and after this the Iudgement. *Acts, 17. 31.* God hath appointed a day in the which hee will Iudge the world in righteousness, by that man whom hee hath ordained, &c. *1. Corinth. 5. 10.* Wee must all appeare before the Iudgement seate of Christ, &c. *Math. 25. 31. 32. &c.* When the Sonne of man shall come in his glory, and all the Angels with him, then shall hee sit vpon the throne of his glory: And before him shall bee gathered all Nations, &c. *Vers. 46.* These shall goe away into euerlasting punishment; but the Righteous into life eternall.

FINIS.



A Preparative to the Pill.

TO ALL THE POPE-
 sicke Catholickes in England,
Health and Salvation in IESVS
 CHRIST alone.

S Kilfull Physicians, to worke safely and to cure soundly, doe vse preparatiues before they minister to their Patients: the same course haue I taken; Hauing compounded *A Pill to purge out Poperie*, I will first prepare the minde of the Reader, in shewing the nature of the disease, and the danger thereof, and in adding to it some thinges wanting in the Pill; the which should at the first haue bin put into it: but I then thought that the Pill would haue bin too big for many to swallow. By a Catholikethen (both here, and in the *Pill*) I vnderstand one that professeth the Catholike faith: of which there are two sorts. First, whole and sound Catholikes, who in all points doe sincerely

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and

and soundly embrace, professe and hold fast the true Catholicke faith, and will not admit of any thing contrarie therunto, or disagreeing from it; and these we call Protestants; which name arose vpon occasion of a protestation made by the fourteene principall Cities, and diuers Princes of *Germanie*, at the dyet of *Noremberg*, appealing from the Pope vnto the Emperour, and to a generall Councell: in which protestation was contained a declaration of their faith, and of those grieuances, which they had against the Church of *Rome*, for which they were (by their Aduersaries termed Protestants. Of this name, although we are not ashamed, yet we stand not so much vpon it, glorying in no name so much, as in the name of Christians: which was first giuen to the disciples at *Antioch*, *Acts*, 11. 26: we are called Christians of the name of Christ, that is, annoynted, with the same oyle where with he was annoynted, euen with the same spirit of God in some little and conuenient measure, which he receiued aboue measure, 1. *Iohn*, 2. 20 27. *Iohn*, 3. 34. There be two sorts of Christians. One, who doth onely in shew and name professe Christ, and such an one, is no otherwise a member of Christs mysticall body, then a wooden legge set to the body, is a member of the body. The second is he, that in name and deede is a lively

liuely part and member of Christ. A true Christian then, is one whom Christ hath loved, and washed in his blood, making him a King, and Priest vnto God, *Ren.* 1. 5. It is one that is Christs : and that by right of redemption : 1. *Cor.* 6. 19. 20. Secondly by the free gift and donation of God the Father, *Iohn*, 17. 11 : and this donation is begun in Gods eternall election, and is accomplished in our effectuall calling. Thirdly, by propagation, for all true beleeuers spring out of the blood of Christ, *Ephes.* 5. 30. and are of his flesh and bone, as *Eue* was of the flesh and bone of *Adam* : which words of the Apostle are not to be taken literally, for so may Christ rather be said to be of the seede of *David*, and of the Iewes, as concerning the flesh : But Christ is to be considered as another *Adam* (and so he is called), that is a stocke, a roote that giueth a being to branches sprouting out of him, 1. *Cor.* 15. 45. 47. And this being, is not our naturall being, but a supernaturall and spirituall being, which the Scripture termeth a new birth, *Titus*, 3. 5. a new man, *Ephes* 4. 24. a new creature, 2. *Cor.* 5. 17. This spirituall being is not in regard of the substance of our soule or body, or of any of the powers or parts, faculties or members of them : but in regard of the integritie, goodnesse and diuine qualities which are in them, even that

holines and righteousness wherewith the Church that is, euery true Christian is indued and adorned. As we are naturall men we are of *Adam*, as we are spirituall men, we are of *Christ*. Lastly, by our donation in Baptisme, in which wee consecrate our selues to God and to *Christ*, of whom we are called Christians, And this name (*Christian*) is the best, and antient name, and in this we doe onely glory.

The second sort of Catholickes, are diseased, sicke, and vnfound Catholickes, which call themselves Catholickes but are not indeed: which boast much of the Catholicke faith, but haue it not; and of the Catholicke Church, but indeed are no true and sound members of it. Such are our Romish Catholickes the Papists, taking their name from *Papa* (their Father) the Pope: whose faith is in many things directly contrary to the Apostles Creed, the faith of the Catholicke Church, whose religion and worship is directly contrary to the Commandements of God: who haue corrupted the seales of the Catholike faith (I meane the two Sacraments) and haue added vnto them five other counterfeite seales, namely *Confirmation*, *Marriage*, *Orders*, *Penance*, and *Extreame unction*; which indeed are no Sacraments, nor truely, but falsely so called. These five commonly so called are not to be

be counted for Sacraments of the Gospell, being such as haue growne, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper; for that they haue not any visible signe or ceremonie ordained of God. These are the very words of the 25. article of religion, whereunto the whole Clergy of England hath subscribed. These before mentioned I call *Pope-sicke Catholickes*, because they are infected, with the Popish religion, which is full of errors and heresies, and because they long after it, and so desire to haue it euery where erected and professed, that as a woman with child, must haue what she longeth after, or else it will euen cost her life: so they must haue it set vp, or else it shall cost them their lines. *Poperie* is a contagious and dangerous disease. It is contagious and infectious, for it infects not some part only, but euen the whole man, euen all the faculties, powers, parts and members of the soule and body, as for example. The mind is infected with an affected and wilfull ignorance, the Conscience is so infected, that it makes no scruple of equivocation, lying, false swearing, treason, murdering of *Princes*, or any other thing that may be, for the good and furtherance of the Catholicke cause. The me-

more is so infected, that it will quickly forget the fauours and kindneses shewed to them, euen by their *Kings* and *Princes*, but will long remember the least iniurie (as they take it) offered them: though indeed it was none, but rather was done for their good. The will is so corrupt, as that it can freely will, and desire euen the vtter ruine of true religion, and the vntimely death of all that sincerely embrace and professe it bee they neuer so neare or deare vnto them, yea of their owne *Kings* and *Princes*.

As all the faculties and powers of the soule are infected, so are all the members of the body. The head is so infected, that it deuiseeth mischiefe continually; The eyes (specially of their *Priests*, *Monkes*, and *Votaries*) will not looke vpon the word of God, and behold the light thereof: but they are ready to looke vpon Idols, the legend of lyes, and other erronious bookes, they may not behold a lawful wife of their own, they cannot see her in the cleereſt day-light, but they can see (yea and more then that) other mens wiues, a concubine, a harlot in the darkeſt night. The tongue is open to rayling, cursing, and flandering of all good and sound Catholickes, the poyson of Aspes is vnder their lippes; the Aspe is a kinde of Serpent, which spitting forth his poyson, doth therewith kill euen those which are

a farre off. The hand is full of blood, it is ready if occasion serue to stab a King, to put fire to powder to blow vp King and state, to doe any mischief whatsoeuer. As Romish *Catholickes* are thus infected with Popery themselues, so they infect others: for as one that hath the Pestilence on him, infecteth many others where he comes, yea euen desirous to doe it: so such as are infected with this disease, infect others, and are neuer satisfied, but seeke still by all meanes to infect more and more.

But some will say peraduenture that all the Romish Catholickes here, are not so corrupt and so vnfound, some are good men and good subjects? Indeed there are degrees of comparison among them, not from good to better, but from bad to worse. I thinke I may truely say of them as the old Fox said once of his young Cubbes, he brings them into the market to be sold, there comes one to buy one of them, and asked which was the best? the Fox answered him; Neuer a good.

As *Paperie* is a contagious and infectious, so it is a dangerous disease, and that both to such as are infected therewith, and to others that are free from it. To themselues it is dangerous, for it makes many of them incureable, and to fall into a deadly disease, I meane conspiracie, and
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treason, a iust cause of corporall death here, and eternall death hereafter. To others; and especially to *Kings* and *Princes*, who if they will not embrace and professe, nor tollerate the Romish religion: nay, if they doe but tollerate the true Catholicke religion, then they must by the Popes *Bulles* be excommunicated, as was *Queene Elizabeth* (but that Bull had no hornes for it hurt her not) and then a Iesuite, Priest, or any Romish Catholicke (for no hereticke else will doe it) may take away their liues, as they did the life of *Henry* the third, and *Henry* the fourth *Kings of France*, and attempted to doe the like to *Queene Elizabeth*, and *King James*, and if the Prince or King be once taken away, then they will (if possibly they may) destroy all other sound Catholickes. If this were onely their practice it were bad enough, and too too bad: but it is their doctrine also, that it is lawfull, yea a meritorious worke, which is ten times worse.

If *Poperie* be so infectious and dangerous a disease, then it behoueth all sound Catholikes, euery one in his place & calling, to labour to cure it, & to stop the spreading of it. If it be the part of all sound Catholikes to labour to stop, and to cure it, then much more of the Ministers of Gods word, who are indeed spirituall *Physitians*, and therefore I being such an one, (though the weakest

keft of many thousands, and the vnfitteft and
moft vnskillfull (as I thinke) of any Diuine
whose writings haue passed the presse) haue
compounded a *Pill* to purge out *Poperie* : The
which by Gods speciall blessing did worke very
well, & was a means of curing some, as they haue
since acknowledged & confessed: yea it wrought
so well, that some greatly enuyed it, and could
not tell how to stop the working of it, but by
beating and wounding him that carried abroad
the *Pill* (as it was reported) did you euer heare
or reade of any (vnlesse it were a madman,) that
delt so with the Apothecary that brought to him
what the *Physitian* had prescribed for the reco-
uery of his health ? Yet such mad men are many
Romish Catholickes, especially *Priests*, and *Iesu-
ites*, who if their power were answerable to their
will, would kill all such as wish them well, and
seeke nothing more, then the recouerie of their
health, and the saluation of their soules. These
haue neede of some stronger medicine then a
Pill. There was in the time of *Queene Eliza-
beth* prescribed a soueraigne medicine, and a pre-
sent remedie for such (when nothing else would
serue the turne) it cured many Traytors, and
kept many others from treason and murder : If
you be desirous to know what it was (as I thinke
you are) I will shew you. It was a playster
made

made of hempseed, called in latine *Capistrum*, in english a *Horse-nightcap*, this is a medicine only for traytors & murderers; Therfore I prescribe vnto you a Pill, to cure you, and so to keepe you from the foresaid playster. And the good successe which God gaue the Pill at the first, hath emboldened and encouraged me once more to commend it vnto you, and to request you to take it, and to try whether it will worke with you or no? And that it may worke the sooner, and the better, I would haue you first to take the largest of the three Catechismes going before it, intituled, *Meate for the stronger*, wherein you haue the grounds of the true Catholicke faith and religion, briefly, familiarly, and plainly opened, and sufficiently proued out of the Canonickall Scriptures. When you haue well digested this, then take this preparatiue, and then the Pill. In taking it you must not diuide it, but swallow it downe; and then it will you purge and scoure, it may be within one whole houre. If that it stay a little longer, then shall you find it worke the stronger. The simples whereof the Pill is compounded are to be seene in a table annexed to it. I haue here added three things more, which I would haue you well to consider of, and then no doubt but it wil cause the *Pill* to work the better.

The first is concerning the head of the Church
which

which you so much stand vpon. As a body cannot consist and stand without a head, no more can the Church; as the body cannot be sound, when the head is corrupt: so the Church which is the body, cannot be a true and sound Church when the head is a false, corrupt, & wicked head.

The head of the true Catholicke Church is Iesus Christ and none but he, *Eph. 1. 22. 23. Eph. 5. 23.* who is God from euerlasting, who is pure holy, harmelesse, and seperate from sinners: *Heb. 7. 26. 27.* who did no sin, neither was their guile found in his mouth; *1. Pet. 2. 22.* him and him alone we acknowledge to be our spirituall head: and al that thus do are the true Church of Christ. I say, hee is the onely spirituall head of the Church: because there is besides this an æconomickall head, one that doth order and gouerne an house, so the husband is the head of the wife. Also a Politicall head or gouernour, *Exo. 18. 25.* so the *Prince* is the head of the people, because of his souerainty and power ouer them, *1. Pet. 2. 13.* But the Church of Rome, as now it is, was long without a head, at length it had a head, but a false, heriticall and wicked head. Sometimes it had more then one head at one time, and therefore it cannot be a true and sound Church.

You *Pope-sicke Catholickes* often demand of vs, where our Church was before *Luther*? but

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we can and haue often proued (and you neuer yet were able to answere it) that our Church was long before *Luther*, euen in the Apostles time, in the time of the Prophets and patriarchs, yea euen from the time of the creation: for our faith and religion is the same that theirs was, and there haue beene in all ages some that embraced and professed it: and so we euer had a Church; see a little treatise intituled *looke beyond Luther*: and the *Protestants Kalender*.

I now demand of you, where your vniuersall Bishop, and supream head of the Church was, before *Boniface* the third; for he was the first that had that title giuen him, and that about the yeare, 607. *Phocas* a bloody Butcher killed his Master *Mauritius* the Emperour, the Empreffe and their children most cruelly, of whom *Boniface* obtained the title aforesaid; and therefore no maruaile though the Popes euer since haue beene such bloody Butchers, seeing their Father that gaue them their title was such an one. The primacie also of dominion, or of authoritie was not acknowledged to be in the Romish Bishop, but was before the time aforesaid vnheard of, and vnknowne, and then *Boniface* obtained of *Phocas* that the Romish Byshop should bee the head of the Church. And the absolute souerainty and indetermined power of the Pope was
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first of all approued and granted in the Councell of *Lateran* in the time of *Leo 10.* about the yeere 1516. *John* Bishop of *Constantinople* about the yeare 582. called him selfe vniuersall Bishop; But *Gregorie the great*, about the yeere 591. reproued him for it, and plainly affirmed that whosoever should call him selfe so, was the fore-runner of *Antichrist*.

If *Gregorie* spake a truth (as certainly he did) then *Boniface* was the fore-runner of *Antichrist* and the Pope euer since hath bin very *Antichrist*.

Another Bishop of Rome euen *John* the third, about the yeare 566. decreed that none should be called *summus Sacerdos*, or vniuersall Bishop. If there were no vniuersall Bishop, nor supream head of the Church till the time before mentioned; then where was your Church before that time? for till then it had no head, and therefore could not be, for there cannot bee a body without a head.

You say that *S. Peter* was the head of your Church, that he was Bishop of *Rome*, that the Pope is his successour, and therefore the head of the Church. It hath beene substantiallyl proued by many learned and sound Catholikes (whose writings stand vnsweverable,) that *Peter* was not the head of the Church, nor Bishop of *Rome*; yea, that he neuer was at *Rome*: See *Synopsis*

nopsis Papismi the 4. generall *Controuersie*, quest. 2.3. See also *The fabulous foundation of the Popes dome.*

But suppose that he were there, and Bishop of Rome: yet this makes not the Pope to be his Successor; for it is not a locall or personall succession but succession in true & sound doctrine, that makes a lawfull succession; whosoever therefore teacheth not the same doctrine that *Peter* did, is not his successour; but the Pope teacheth it not, but rather directly contrary thereunto; therefore he is not his successour. That the doctrine of the Pope is directly contrary to the doctrine of *Peter*, and the rest of the Apostles, is to be seene in the Pill, and that in many particulars. See also *Osianders Controuers.* pag. 100. 101. 102. 103.

As the Popes haue beene contrarie to *Peter* in doctrine so likewise in life & conuersation, *ibid.* p. 103. 104. for some of them were exceeding couetous, proud, ambitious, blasphemers, hereticks, Schismatickes; as two, yea three Popes together: Coniurers, in league with the Devill, as *Alexander* the sixth, and *Siluester* 2. Incestuous Sodomites, whoremongers, murderers, poysoners one of another, treacherous warriors, setting Princes together by the eares. See the *Catholicke Judge*, Pag. 38. to 47. See also: *The Popes wound is deadly*, pag. 76. 77. 78.

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And therefore (as I said before) suppose that *Peter* was at Rome, yet this cannot proue the Pope to be his successour, but rather very Antichrist, because hee succeeds him not in doctrine, nor in life and manners: I will make this plaine vnto you by a familiar example. There is an house, wherein for the space of many yeeres there haue liued none but graue, religious, and chaste Matrons; at length there dwells in the same house one that is suspected, accused, yea proued to be wanton, vnchast, yea a notorious harlot. If she now should goe about to proue her selfe honest and chaste, because she succeedeth so many honest and chaste Matrons, would this serue her turne, thinke you? Surely no, all men would euen laugh at it, and she notwithstanding would be taken for a whore, and punished for a harlot; euen thus it is with the Popes.

That the Pope also (as I said before) is very Antichrist, is plaine, and manifest, because all things which are foretold of Antichrist in the holy Scriptures, are fulfilled in the Pope; he is called an aduersarie that opposeth himselfe against Christ, and this doth the Pope, and that many wayes. See *Osianders Controuersies*, pag. 105. 106.

A second thing here inserted, which I would haue you to consider of, of which you boast much,

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and whereby you go about to proue the doctrine and faith of the Church of Rome, to be the true Catholike faith, and your selues to be sound Catholikes, is the working of Miracles. You alledge many great miracles that haue beene wrought in your Church for the confirmation of your doctrine; but we (as you say) can shew none wrought among vs, and therefore we are not the true Church, nor true Catholikes.

Concerning Miracles, I would haue you first, to marke well what a miracle is? 2. To what ends they are wrought? 1. A miracle is some strange worke euidently and truly done by diuine power, contrarie to the ordinarie course of Nature. All Gods miracles are wrought openly, apparently, cleerely, and euidently to the senses of men, that no doubt or controuersie should be made of them.

2. Miracles are wrought for two ends, first, to caute the beholders to wonder; second, to confirme the word, and our faith in Iesus Christ, *Luk. 7. 11. 12. &c. Iohn. 2. 11. Ioh. 11. 39. 44. 45. Mark 16. 20. Heb. 2. 4.* Now the Miracles that you, so much boast of, are no true miracles, but lying signes and wonders, meere illusions and deceits and coofening trickes to mocke the people withall. The which are a manifest argument that the Pope is *Antichrist*, for he shall come

come with lying signes and wonders, *2. Thes. 2. 9.* And that your miracles are such, I could shew in many particulars, but I referre you to the Acts and Monuments, and to *Stoughtons* 10. arguments against Poperie, and to the *Bee-hive* of the Romish Church. It is (as a learned and sound Catholike saith) an vngodly and a diuillish act, to goe about to confirme the doctrine of the Gospell anew with Miracles, which hath already in times past beene sufficiently confirmed with most notable and wonderfull miracles of God.

Wee need no new Miracles then to confirme our doctrine; for the miracles recorded in the Scriptures are sufficient for that purpose: and therefore seeing that you are not contented with them, but will haue new miracles to confirme your Doctrine, this is a manifest argument, that the Doctrine of the Church of Rome is not the true doctrine of Christ, but the false doctrine of Antichrist, for as the old saying is, *Veritas non querit angulos*, Truth seekes not corners; so true Doctrine seekes not miracles.

Now though wee haue *nr. Miracula*, yet wee haue *Miranda*: though wee haue no new Miracles to confirme our Doctrine thereby (neither is it necessary wee should) yet wee

haue had many wonderfull workes of *GOD*, by which *God* hath testified his dislike of *Po-perie*, and also his approbation of our religion, as first, the wonderfull discouerie of many treasons and treacherous attempts against *Queene Elizabeth*, and *Gods* wonderfull preserving of her.

Secondly, the wonderfull ouerthrow of the *Spanish* inuincible *Naue* (as they called it, 1588.)

Thirdly, another ouerthrow, which the Lord himselſe without any meanes of man, gaue to a great power of *Spanish* ships sent towards *Ireland* for the ayde and strengthening of the *Rebels* there, 1596.

Fourthly, in the yeare 1597. the *Spaniard* thought to haue priuily and closely stolne vpon vs, when our fleet was abroad: but the Lord by a *Tempest* did partly confound them, and partly forced them to recoile and retire home with all dishonour, and that before we did so much as once almost dreame of any such power coming towards vs.

Fifthly, the wonderfull discouerie of that most vnnaturall, cruell, damnable and diuelish *Gunpowder Plot*, And *Gods* wonderfull preservation of King *James*, the *Queene*, the *Prince*, and the whole state of the land.

Lastly,

Lastly, the fall of the house at the *Black-friers* vpon the Papists, euen vpon their 5. of *November* being then the Lords day : and when they were assembled together for the venting & spreading of their erronious and false doctrine ; And here I would haue you note, how God doth not onely punish sin, but he doth it also euen in it's one kind ; God many times punisheth in the same things wherein men offend, and in the same manner *Haman* set vp a Gibbet to hang *Mordecai*, but was hanged vpon it himselfe ; The Papists vpon our fifth of *November* would haue blown vp the Parliament house, with all therein : on their fifth of *November* an house falls vpon them and kills and wounds many of them : vpon the Lords day Ministers and the people assemble together for the preaching and hearing of the true and sound doctrine ; and they were then assembled for the preaching and hearing of false doctrine, and so were taken and punished of God in the very act. And here I cannot but record what was spoken that very day in mine owne parish Church, I should that day haue beene in *London*, but being not able to hold out with my company, I was enforced to stay by the way. That Sunday, a sound and learned Diuine, preached in my Church, the text he handled was *E-*

zekiel. 13. 9. concerning Gods iudgements vpon false teachers, the which hee pressed exceedingly and applyed it to the Popish *Priests*, and *Iesuites*.

In the afternoone such a multitude were assembled, & the prease was so great as that the preacher (comming in a little too late) was not able to goe to the pulpit, but as the Pope is carried on mens shoulders, so the people were faine to lift him ouer some mens shoulders to bring him to the Pulpit. If this had beene done that day in *London*, you would then haue said that the *Parliaments* had vndermined the house, and that now they had beene thus assembled to pray for a successe vpon it, and that so the Preacher might haue beene taken for a Prophet: but being so far off from it, you could not so much as suspect such a thing. And this I haue here noted, that all may see that Gods iudgements threatned by his Ministers, are not in vaine, but many times are accomplished very shortly after that they are threatned.

Concerning the fall of the house at that time, me thinkes it should be a warning to all, to take heed of false doctrine, of Popish superstition and Idolatrie; for howsoeuer Poperie hath since that time increased, and may yet more per-

peraduenture for a while increase, yet one may well thinke that it did euen prognosticate the vtter ruine and downefall of *Poperie*; and who can tell whither a Pill may be some meanes to effect it? For God many times worketh great things by weake meanes, yea sometimes the greatest things by the weakest meanes, and that to manifest his glory? for the weaker the instruments and meanes are which he vseth, the more euidently is his power seene, and the better doth his praise appeare. If you will see and know more of Gods wonderfull workes both against *Poperie*, and for our religion, then read *Stoughtons* 10. arguments against *Poperie*, Pag. 119. 120. and a thankfull remembrance of Gods mercies.

The third thing heere inserted, and which I would haue you well to consider of, is the meanes that haue beene vsed, for the vpholding and spreading of *Poperie*, and how notwithstanding you haue not preuailed: and on the other side the meanes we haue vsed for the vpholding and spreading of our doctrine, and the good successe God hath giuen the same.

The meanes that you haue vsed, are wicked and vnlawfull, as Crueltie, treacherie, flatterie, and subtiltie.

Concerning your crueltie, in murdering many thousands of sound Catholikes, and that after a most inhumaine and barbarous manner, it is to be seene in the Acts and Monuments, and in many other Histories. And yet notwithstanding all your crueltie the Church still increaseth.

Concerning your Treacheries, namely against *Queene Elizabeth*, *King James*, and his Royall issue, they were many and great: yet you could not preuaile; for God still, and that very strangely discovered and confounded them. See *A thankesfull remembrance of Gods mercies*.

When treacherie could not preuaile, then your Priests fell to flatterie. In the later end of *Queen Elizabeths* raigne, the Priests wrote bitterly against the Iesuites, laying all the Treasons vpon them, and so would make the world beleue that they were good Subiects, and deserued to be so accounted and entertained: But neither could this preuaile; for one *Bell* (who somtimes had beene one of their Order, namely a secular Priest) perusing their writings, gathereth the same to certaine heads, and still concludes the Priests to be as ranke Traytors, as the Iesuites: And not long after they shewed themselues to be so; for shortly after *King James* his comming to the Crowne, *Watson* and *Clarke* (that wrote
so

so bitterly against the Iesuites) were apprehended, and executed for Treason : which example teacheth all to take heed of flattering Seminarie Priests, for as the Prouerbe is, *Beware the Goose* (or let the Goose take heed) *When the Fox preacht.*

When treacherie and flatterie could not preuaile, then came you to Subtiltie, which indeed are but as shooing-hornes, to draw on other points of Poperie. For as Rat-catchers vie to take good bread, cheese, and butter, and to mingle the same with poyson or Rats-bane, to allure the Rats to eate the secret and hidden poyson, to their destruction : euen so, &c. But your cunning and subtiltie hath hitherto beene discovered, and I doubt not, but it will still.

The meanes now that we haue vsed for the erecting, increasing, and inlarging, of Christs Kingdome, for the vpholding, and spreading of our doctrine, haue beene no other then such as God himselfe hath appointed : namely, true and feruent prayer, reading, preaching and hearing of the word of God, instructing of the people in the grounds of religion, the writing of many good bookes and sound treatises, the answering and confuting of all such errors and heresies, as haue beene broached and spread abroad. And God

God (as all may plainly see, if they bee not wilfully blind) hath wonderfully blessed the same.

And so for a conclusion of all, I will say to you, as *Gameliel* said of the Apostles and their preaching. If this Councell, or this worke be of men, it will come to nought; *Acts*, 5.38.39. but if it bee of God, yee cannot ouerthrow it, least happelic yee bee found fighters against God.

If your Romish faith and doctrine were of God, then we could not haue thus resisted it, but it should still haue preuailed, specially seeing you haue vsed such meanes for the vpholding of it: but seeing that notwithstanding all your crueltie, treacherie, flatterie, and subtiltie, it preuaileth not, therefore it is manifest that it is not of God. On the other side, seeing that our doctrine hath beene so opposed by you, and other heretikes, and that you haue fought by all meanes vtterly to extinguish it; and yet it still remaines intire, sound, and vncorrupt: and hath so preuailed against you, and other heretikes; therefore it is manifest that it is of God: and in seeking to ouerthrow it, you doe but euen right against God, who by the Spirit of his mouth (that is the Preaching of the Gos-

A Preparatiue to the Pill. III

Gospell) shall consume that wicked, 2. *Thes.* 2. 8. euen that man of Sinne, Antichrist, the Pope.

Consider well I pray you of these thinges, And the Lord giue you vnderstanding in all things. Haue still in minde these short Sentences following, put them all in practise, and I assure you it shall bee well with you.

*I*N the mercy of God and the merites of Christ alone, put the whole trust of your Salvation.

Of all things, beware of Idolatrie, Superstition, and of all false Worshipping of God.

Hate and abhorre all abuse of Gods name, by invocation of Creatures, swearing by the Masse, or any other thing.

Neglect not, but often frequent the publike Assemblies, for Prayer, hearing of Gods Word, and the vse of the Sacraments.

Marke this also, that all Obedience is due to Princes and Magistrates, yea though they bee euill: And that Rebellion, sedition, and Treason, are the Workes of the Denill.

112 *A Preparative to the Pill.*

In all your Actions seek Gods glory, and the good of others ; yea, even of your Enemies.

Commit not Willingly any Sinne, seeme it never so small, but abhorre all sinnes.

Omit not, but Willingly performe the Workes of Mercy, and Charity.

FINIS.

A Pill



A Pill to purge out Poperie;

O R,

A Catechisme for Romish Catholikes;

Shewing that Poperie is contrary to the
grounds of the Catholike Religion, and
that therefore Papists cannot be
good Catholikes.

The Speakers. { A weake Christian.
 { A Minister.

DIALOGVE. I.

Christian.



Mong the diuersities of opinions that are in the world, how may I know which is the Truth whereto I must cleaue, and who are the true Church and true Catholikes?

Minist. Belæue not euery spirit (that is, euery doctrine, which men bragging of the Spirit
ric

rit do teach) but try them whether they be of God, or no; 1. Ioh. 4. 1. Examine all things, hold fast that which is good, 1. Thes. 5. 21.

C. Whereby shall I trie them?

M. By the Scriptures, Iohn, 5. 39. A&S, 17. 11.

C. I am vnlearned, and the Scriptures are hard to be vnderstood.

M. There are indeed many things in them, hard to be vnderstood: (2. Pet. 3. 16.) but such things as are necessarie to be knowne of all to saluation, are plainely set downe. Prou. 8. 9. The meaning of which place is this:

The word of God, in points necessary to saluation, is easie vnto all that haue a desire vnto it. Turne to the places of Scripture, added to euery answer of the former Catechisme, and you shall finde this to be most true.

C. Is there no other way and meanes, whereby to try and know the truth and the true professours thereof?

M. Yes, it may be done euen by the aforesaid grounds of Religion. Whatsoever doctrine is agreeable therunto, is true, and to be receiued: but whatsoever is contrarie to the same, is false and to be reiected. As many as do sincerely and soundly imbrace, professe, and practise the same, they are the Catholike Church, (that is, parts
and

and members of the Catholike Church (and true Catholikes indeed. But such as teach, professe, and practise things contrary thereunto, are not the true Church, nor true Catholikes.

C. The Papists say that they onely are the true Church, and true Catholikes, and that we are not.

M. So the Jewes cryed: The Temple of the Lord: Ieremy 7.4. We are the seed of Abraham: the childzen of G D D. Iohn 8. 33. 41.

But Christ told them, they were the childzen of the diuell. Ioh. 8. 44.

Ch. Are not the Papists then good Catholikes?

M. No: but rather grosse Heretikes:

C. What is an Heretike?

M. One that doth erre in any fundamentall point of Christian Religion, and doth obstinately teach, maintaine and defend the same.

C. Doe the Papists erre in the fundamentall points of Religion?

M. They doe teach and maintaine many false opinions, against the very grounds of Religion; as by and by shall be shewed in many particulars.

C. Are all Papists then Heretikes?

M. No: for there are (no doubt) many of them

them that doe erre of simplicity and ignozance, and which would be bzought from their errors, if they had the meanes : namely, the Scriptures in their owne language, Preaching, Catechizing, and thelike. We doe not therfoze account them all Heretikes, but only those befoze mentioned.

C. How doe you prooue that they are not good Catholikes ?

M. I proue it thus : They are good Catholikes, which are of sound Faith and good life. (August. lib. quæst. in Math. cap. 11.) but Papists are neither of sound faith, nor good life : therfoze they are no good Catholikes.

C. How doe you proue that they are not of sound Faith ?

M. Euen by the Apostles Creed (which may serue in stead of a rule, whereunto the faith of all men ought to agree) contrary whereunto they teach many things.

C. Shew me wherein ?

M. The Creed is a confession of Faith, containing the summe of the Gospell, and of such things as are necessary to be beloued of all that will be saued. They haue deuised many other new Articles of faith besides, and contrary to the Articles of the Apostles Creed : which they hold necessarily to be beloued of all that will

beſaned: As namely, Indulgences and a treaſurie of Saints merits, the Reall preſence, the Popes ſupremacie, Purgatorie, and ſuch like. In the Conſcell of Trent, the curſe *Anathema* is pronounced vpon all ſuch as denie theſe or any of them. Maſter Perkins firſt Vol. pag. 621. The Creed teacheth what euery one in particular is to know and beleue: and a true faith cannot ſtand without certaine knowledge. The Popiſts maintaine an implicite, or an ignorant faith; namely, that it is enough to beleue as the Church beleueth: though they know not what the Church is, nor what the Church beleueth. And they commend this faith by the example of an old deuout ſather, a Collier, who being tempted of the Diuell, and asked how he beleued: answered, That he beleued as the Church beleued: being asked againe how the Church beleued, he answered, As I beleue: whereupon, the Diuell (as they ſay) was faine to depart.

C. It ſhould ſeeme it was but a ſimple diuell; for if hee had bin wiſe, he would haue asked him this queſtion; What if the Church beleue that thou art a foole, what would the Collier thinke you haue answered then?

M. I thinke he would haue ſayd nothing: for if he ſhould haue ſayd, I beleue ſo too, the di-

well might then haue begged him for a soles in-
deede. And yet such soles are the simple and
ignorant Papists, which content themselves
with this kind of faith: for thus one may rea-
son with them; You are to beleue as the
Church beleueth: but the Church beleueth that
you are soles, therfore you are to beleue so too.
This their implicite faith euerie one of him-
seife may haue. The diuels in some sence may
be said to haue a better faith then this: for they
know what is contained in the Scriptures,
and beleue it to be true, Mat. 4.6. Iam. 2. 19.
This fond and ridiculous kinde of faith, is a
notable meanes to nuzzle people in blindnes,
superstition and perpetuall ignorance. Again,
faith is a certaine and true perswasion of the
heart, whereby we are perswaded, and in some
measure assured of the forgiveness of our sinnes,
and eternall saluation. The Papists say, It
is presumption to be assured of saluation, and
will haue men to doubt thereof: the which is
contrary to the nature of true faith. They call
the certaintie of remission of sinnes a faithlesse
perswasion: and the faith of diuels, not of A-
postles. Concil. Trid. Sess. 6. cap. 9. 12. 13. Rhe-
mists Annot. 1. Cor. 9. Sect. 7.

DIALOGVE. 2.

C. Shew me I pray you, what things in particular they teach contrary to any article of the Creed.

M. I could shew you many, but I feare that then I should be tedious to you: I will therfore set downe onely the chiefest. In the second and third article is described and set forth vnto vs both the person and office of our Mediatour, namely, that he is both God and man, a Prophet, Priest, and King.

Concerning his person, although in words they confesse him to be God and man, yet in deed they deny it: for they ascribe to him a body inuisible and infinite: they teach that he is corporally present in infinite places at once, which is proper onely to God, and contrary to the nature of a true body. And so in effect they do euen deny his manhood. The Sonne of God is called Iesus, because he is a Saviour, yea the onely and perfect Saviour, which saveth vs from our finnes, that is, hath deliuered vs not onely from the blame or guiltines, but fully also from the punishment due to our finnes, Mat. 1. 21. Acts, 4. 12. Heb. 7. 25.

The Papists teach, that there must also some satisfaction of our owne come to make vp

our perfect Redemption, Concil. Trid. Sess. 14. 6.8. Can. 11. 15. They will not be saved only by **I E S U S C H R I S T** but by the merits also of Saints, their owne merits, Popes pardons, &c. yea they ascribe that to others, which is proper to **Chzist** alone, and so consequently make them their Saviours: As for example.

They ascribe to **S. Francis** the same titles, properties, power, and the very same office due to **Iesus Chzist**, and in all respects they make him like to **Chzist**: whatsoever **Chzist** did, that (as they say) did **S. Francis**. And what is this in effect, but to make him their Saviour? That they doe ascribe the former things to **S. Francis**, is to be seene in a booke written on purpose, to shew the consozmity betwene him and **Chzist**, called (*The consozmity of Francis*) the which hath bene confirmed by the authoritie of the Church of Rome. Pope Gregory the Ninth, intyoned the faithfull to hold and firmly to beleue, the things taught in the said booke concerning **S. Francis**, and that he should be punished as an Heretike that would thinke the contrary. Confor. F. 2. lib. 1. Fol. 3.

C. To whom else do they ascribe that which is proper to **Iesus Chzist**?

M. To the Virgin Mary. They describe her nature by her name (*Maria*) consisting of
 five

letters, and these (as they say) doe import the
 five offices to be exercised by her toward vs.
 The first is, *Maternitatis*, of Mother-hood: signi-
 fied by the letter M: for she (as they say) is the
 mother of mercy, through whom we obtaine
 mercy. Her second office is *Conseruationis*, of
 conseruiag the treasure of God: signified by the
 letter A: which representeth *Arca thesauri*,
 the Chest of treasure: for in her (as they say) we
 shall finde an infinite treasure of the wisdom
 and grace of God. Her third office is, *Directio-
 nis & gubernationis*, of direction and governing
 by example of her life, This is imported by the
 letter R. and therefore she is named Regina, the
 Quene. Her fourth office is, *Iaculationis &
 repulsionis inimicorum*, of flinging and repelling
 back of enimies: signified by the letter I: and
 therefore they pray thus to her: *Tu nos ab hoste
 protege, & hora mortis suscipe*. Protect thou vs
 from the enemie, and receiue vs at the houre of
 death.

Her last Office is *Aduocationis*, of Aduocati-
 on, imported by the letter A. from whence they
 pray thus: O our aduocate, turne thy mercifull
 eyes vnto vs. And what doe they herein, but e-
 uen place her in the roome of Iesus, and make
 her their Saviour: These are the very words
 of Fryer Iohn Viguerius, (a Doctor, yea and

a publike proofe of diuinity among them) in Institutions to his Catholike Theologie, Cap. 20. Sect. 9. Fol. 214 And heretofore he is like to such as can make Belis to sound, euen what please their phantasticall braine, and as best may feed their superstitious humours.

Further they say, that she is the originall of our saluation, the recoverer of grace and forgiveness, our hope, our saluation, resurrection, &c. yea that to her it is giuen to bruiſe the Serpents head, that she hath done it, and procured that peace betwene God and man, which no man could procure, Viguierius Ibid. 214 215. confor. Fran. in concl. lib. 1. Is not this to make her a Saviour.

C. Surely yes: and I thinke it most horrible blasphemie?

M. Account you this blasphemy? What say you then to that which Carolus Scribanus, a Jesuit hath written of her? As namely; First, that the milke of Mary may come into comparison with the blood of Christ. Secondly, that the Christian mans saith may lawfully take hold of both as well as one. Thirdly, that the best compound for a sicke soule, is to mixe together her milke, and Christs blood. Fourthly, that the sins and spirituall diseases of the soule, are cured as well by her milke as by his blood. Fifthly, that

that her milke and the merit and vertue of it, is more p̄cious and excellent then Christs blood. These most horrible blasphemies, with many such like, are be found in the aforesaid Jesuits booke: which M. C. hath put into English, & sufficiently answered, calling it, The Jesuits Gospel. Besides all these things, in a booke called, The Ladies Psalter, they haue put out the word Lord, and put in the word Lady. As for example, Psal. 100. 1.

The Lord said vnto our Lady, Sit thou mōther at my right hand, &c. The like they doe in the rest of the Psalmes. And is not this good stuffe thinke you?

C. These bookes were written long agoe, and it may be that they are now reiectēd by the Papists?

M. The latter of them was indeed written long agoe, but is not reiectēd, but stands v̄controuled, or rather defended by the Jesuits, and those of the principall. The former was written but lately. And whereas both the Author and his booke as (M. C. saith) deserved the fire and halter, it was so farre from being misliked in the Romish Sinagogue, or any way censured, that the booke hath bene reprinted, and the Author and his booke stand enrolled, approved and commended (in their great volumes

set out for that purpose) for good and Catholike. As they place S. Francis, and the Virgin Mary in Christs rōme, so doe they the Pope also: ascribing that to him, which is proper vnto Iesus Christ, and may not (without blasphemie) be ascribed to any creature. They say that the Pope is the Sunne: the Church the Moone. The Pope is the Bridegroom: the Church the Bride. The Pope is the head: the Church the body. And what is this, but to place the Pope in the rōme of Iesus Christ; and euen to say that the Pope is Christ? Confor. F. 2. li. 2. fol. 10. That they do thus place S. Francis, the Virgin Mary, and the Pope in Christs rōme, and so make them Sauours, is moze at large, and sufficiently proued (out of their owne Writters) in a little Treatise (set forth by M. Thomas Rogers in the yere 1589) intituled, an Historicall Dialogue of Antichrist and Popery.

DIALOGVE. 3.

C. Hitherto you haue shewed, how the Sonne of God is called IESVS, because he is a Sauour, and how the Papists do place others in his room: Now shew me also why he is called CHRIST, and what that title signifieth.

M. Christ signifieth, Anointed: which title
settech

setteth forth his Office: namely, that he is our onely true Prophet, Priest and King.

C. Doe they teach any thing contrary hereunto?

M. They doe euen denie this Office of his, and so consequently, deny the fruites of his coming in the flesh, 1. Iohn. 4. 3.

C. Shew me wherein they deny his Office?

M. Christ is a Prophet to teach his Church, and to reueale the will of God vnto vs, to whom all are to haerken, Mat. 17. 5. Ioh. 10. 27. Act. 3. 22. 23. And this he hath perfectly done in the Scriptures.

They preferre their otone blinde traditions befoze the Scriptures: they lay aside the Scriptures, accounting and calling them, Dumb Indges, A Rose of ware, The blacke Gospell, Taken diuinity, &c. Piggus Contr. 3. de Eccl. Hierarch. lib. 3. cap. 3. A certaine popish Doctoꝝ reasoning with M. Tindal, was not ashamed to say, that we were better to be without Gods Law then the Popes. They likewise see by Images to be Laymens books, and so in all this they deny by consequence his Prophetisall Office. Christ is also a Priest, and that for euer after the order of Melchisedech, Heb. 7. 24. And in this his Office he hath none to succede him. They acknowledge not this, but maintain still
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an outward and corporall Priest-hood, to offer
 up an outward sacrifice, euen Christ himselfe,
 Rhem. on Heb. chap. 7. 7. Sect. 7. 8.

C. If this were true, why then, the Priest
 were become a Mediatour betweene God and
 Christ: the which is most absurd, to thinke that
 any creature should be such a one?

M. It is indeed most absurd: and yet in the
 very Canon of the Masse they intimate thus
 much, when they request God to accept their
 gifts & offerings (namely, Christ himselfe offer-
 ed) as he did the sacrifices of *Abel & Noah*. And
 which is more absurd than this, (yea blasphemy
 for any to affirme) they (by their former do-
 ctrine) do make the Priest to be more worthy,
 in some respect then Christ: for the person that
 doth offer a sacrifice, is of more worth and ho-
 nour then the thing which he offereth, but the
 Priest (as they say) offereth up Christ to God
 his Father: therefore the Priest that offereth
 him, is of more worth and honour then Christ,
 whom he offereth.

As Christ is a Priest, so he alone, (and that
 but once for all) offered himselfe: & by his owne
 offering once offered, hath made a full and per-
 fect satisfaction for all our sinnes, so that now there
 remaineth no more offering for sinnes, Heb. 9.
 12. 14. 26. 10. 14. 18. They teach that in the
 Masse

Passe, there is dayly a sacrifice offered for the sinnes both of the quicke and the dead: and so they make Christs sacrifice not to be the perfect and onely sacrifice of the new Testament, but set by another in stead thereof.

C. They say that their sacrifice is not a new sacrifice, or another from Christs, but that it is the same.

M. The Authoz to the Hebrewes teacheth, that Christs sacrifice neither may, nor ought to be reiterated and repeated: for as it is but one, so it was but once offered. And this word (Once) he useth five severall times, Heb. 7. 27. 9. 12. 26 28. 10. 10.

C. They say that Christ indeed was offered but once after a bloody manner: but he is often offered after an vnbloody manner.

M. This distinction of theirs hath no warrant out of Gods Word: nay, rather it is directly against the Word: for, Heb. 9. 22. it is said, Almost all things are by the law purged with blood: and without shedding of blood is no remission. From whence we may thus reason, Without shedding of blood is no remission: but in the Masse is no shedding of blood: therefore no remission. And therefore it is no sacrifice for sinne.

C. Though this their distinction be not to be found

found in the Scriptures, yet it is in the writings of the Fathers.

M. The Fathers indeede make mention of bloudy Sacrifices : but they hereby vnderstand not outward and bodily Sacrifices for sinne, but the Spirituall Sacrifices of Christians ; and they so call them, in comparing them with the bloudy sacrifices of the Law, and with Christs bloudy Sacrifice.

C. The Papists doe not say that the sacrifice of the Masse is an expiatorie, but an applicatory sacrifice : that is, it serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ already made.

M. Their doctrine is, that it is a sacrifice propitiatory : that is, auailable to obtaine (*ex opere operato*, by the very worke wrought) remission and pardon of all their finnes : yea, that it is auailable to obtaine all other benefits; as peace, health, and such like, Concil. Trid. Sess. 22. Can. 3. Bellarm. lib. 1. de Miss. cap. 25. lib. 2. cap. 3. But let it be (as you say) that they account it but an applicatory sacrifice, yet this maketh nothing for them. The Sacrifices of the Law did serue to apply the vertue of Christs Crosse: and yet the Apostle excludeth them by this reason, that where there is remission of finnes, there is no more Sacrifice, Heb.

10.18. Wherefore if the Apostles reason be good, it concludeth also against their Sacrifice applicatory. Again, the Apostle teacheth, that therefore the Sacrifices of the Law are abolished by the death of Christ: because they were but shadows of good things to come, and could not make the offerers perfect, &c. Heb. 10.1, 2, 3. And therefore, this kind of applying Sacrifice (which they saie to themselves) hath ceased. We neede not now a Sacrifice for the application of Christs death: for Christ to that end hath appointed the preaching of the Word, and hath instituted Sacraments, whereby his death, withall the benefits thereof, are most fruitfully applyed vnto vs, Gal. 3, 1. 1. Cor. 11. 26. Again, this their applying sacrifice is against the nature of a Sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to God.

C. The ancient Fathers vsed to call the Supper of the Lord, a Sacrifice: it should seeme therefore, that there is some Sacrifice offered therein to God.

M. It is true, that they called it so: not that Christ is therein offered a sacrifice to God, but in other respects. First, because that therein there was an offering & giuing of alms, bread, wine,

wine, &c. which are a spirituall Sacrifice. Secondly, they called the Sacrament a Sacrifice, not properly, but figuratiuely: because there was therein a representation of that Sacrifice which was offered vpon the Crosse, and because it is a commendation of Christs body, which he offered for vs, and of his blood which he shed for vs. Thirdly, it is called a sacrifice, because it is an application of the Sacrifice offered vpon the Crosse, vnto our selues. Fourthly, It is so called, because of the sacrifice of prayers and thanksgivings: and because in the Lords Supper wee offered our selues vnto God to be consecrated vnto him, and serue him in body and soule.

C. What is then your opinion of the Popish Masse?

M. It is an abridgement of all superstition and idolatrie: there is in it adozation directed to bread: there is (as they say) the body of Christ offered really in a sacrifice of propitiation: which was neuer offered but once with shedding of blood. There is adozation of stocks and stones inuocation of dead men, saying of Masses to the honour of Saints and Angels, worshipping of dead mens bones, and such like abominations.

C. If the Masse be such an Idoll, and so
con.

contrary to Christs sacrifice, whence had it then its first beginning?

M. The Masse had this originall: First, the Lords Supper was celebrated in most simple and plaine maniter. Secondly, it began to admit some encrease of ceremonies, especially the offerings for the dead, which was but a thanksgiving for them, but till more then two hundred yeres after CHRIST. Thirdly, prayers for the dead, got entrance into the Lords Supper about the yere foure hundred: and then came in Purgatory, and the redemption of soules from thence by Masses. Master Perkins. 2. Vol. 5 54. 1. D. Again, you are to know that the Masse is like a beggers cloake, patcht vp with many pieces, whereof some were put in at one time, some at another. One Pope puts in one patch, another Pope puts in another: and it was not fully patcht vp, as now it is, till twelue hundred yeres after CHRIST, Acts and Monuments, Page, 1274. &c. And in the Canon of the Masse, there are to be found a full halfe hundred of errors and blasphemies, Synopsis, Papismi. the 13. generall Controuerſie, quest. 8.

C. But how can the Masse bee so late and new, seeing that the Fathers in their writings make mention of it?

M. The

M. The word (*Missa*) (which is now called the Masse) in the Fathers, signifieth a publike meeting to the communion, and to prayers, or the solempne dismission of that meeting, or even the forme of their religious worship. And the Phrase *Missam facere*, (used in some of the Fathers) doth not signifie to say the Popish Masse, but to dismisse some out of the assembly. After the Sermon the Catechumenists, (that is, such as learned the Catechisme, and were not yet admitted to the Lords Supper) are dismissed. And hereupon the Communion was called *Missa* figuratiuely, because when it began, there was a dismission of some, Perkins. 2. Volume 55 2. 2. D. 553. Synopsis Papismi. the 13. generall Controuersie. Quest. 2.

C. I am satisfied touching the Sacrifice of the Masse, by which (as I do now plainly perceiue) they doe even deny the Priest-hood, and the onely sacrifice of Christ: I pray you now to shew me wherein else they deny his Priesthood?

M. Christs Priest-hood consisteth of two parts, Satisfaction, and Intercession. As by his owne sacrifice once offered, he hath made a perfect satisfaction for our sinnes: so he now continually maketh intercession to God for vs, Rom. 8. 34. Heb. 7. 25. The Papists teach, that the Saints in heauen do make intercession to God for

for particular men, according to their severall wants: and that having received particular mens prayers, they present them unto God. And so here in they do also deny the office of Christs Priest-hood, Rhem. on Luke. 16. Sect. 4. on 2. Cor. 1. Sect. 3. on 2. Pet. 1. Sect. 3. and in many other places.

C. They say that Christ indeed is the onely Mediatour of Redemption, but the Saints are also Mediatours of Intercession.

M. This is but an idle distinction: for Christ onely is the Mediatour as well of the one as the other. For in a true and sufficient Mediatour, there must be these properties: first of all, the word of God must reveale and propound him unto the Church. Secondly, he must be perfectly iust, and such a one as in whom was no sinne ever found. Thirdly, he must be a Propitiator, that is, bring something to God, that may appease and satisfie his wrath and iustice for our sinnes. Now, these three properties are not to be found in any Creature but in Christ alone: and therefore he is the onely Mediatour of Intercession, as well as of Redemption, Perkins. 1. Vol. 602. 604.

C. Doe they teach any thing contrary to the Kingly office of Christ?

M. Yes, they teach that the Pope is Christs
B
Vicar,

Bicar, and head of the Church; that he can make Lawes to bind the Conscience; that he can make new Articles, and abolish the old; that he can dispense with all the precepts both of the old & new Testament: And so here in (and in many other such like things) they deny the Kingly Office of Christ.

C. It seemeth then to me (by this which you haue said) that though in words they confesse Christ, yet indeed and in truth they deny him.

M. They doe so indeede : for whosoever denyeth the office of Christ, (for the performance whereof he came in the flesh) denieth in effect, Christ to be come in the flesh: but the Papists deny his office, therefore they deny him to be come in the flesh: and so they are no good Catholics, but rather Heretikes.

C. What should moue the Church of Rome in words to acknowledge Christ, and yet to deny his office?

M. It makes much for her profit, and by this meanes they doethe moze easily deceiue people That their profit and aduantage is the onely end they aime at, appeareth by a most blasphemous speech of a Pope of Rome, (Leo the 10.) who being somewhat moued against one of his Cardinals, for alledging a place against him out of the Gospell concerning Christ, answered

feed him thus, *Quantum nobis profuit ista fabula de Christo?* What advantage hath this fable of Christ brought us? *Sleydan de statu Relig. &c. Reip. lib. 1.* They are herein much like to a Fowler, who spreading his net to catch Larkes, hath tyed to his net an artificiall Lark, a Lark in shew, but not indeed. This he causeth to moue and stirre: the which the Larkes perceiving, and thinking it to be a Lark indeed; they fall downe by him, and so are caught in the net. So they haue a Christ in their mouths to draw people to them, but it is a counterfeite Christ. Or if it be the true Christ, yet they doe but as the Lark-catcher doth, who many times hath in his net a true and living Lark indeed, but it is onely to deceiue the Larkes, and the more easily to catch them in his net. So they professe Christ, haue his Word and Sacraments among them, but it is onely to deceiue simple people, and to make a prey of them.

DIALOGVE. 4.

C. Doe they teach any other thing contrarie to any other Article of the Creed?

M. Yes, diuers things. In the 3. Article we professe to beleue, that Christ was conceived by the holy Ghost: and so he, and he only was

conceiued without originall sinne. They teach, that the Virgin Mary was also conceiued without originall sinne: and that by this meanes it came to passe, that Christ was free from all spot, Concil. Trid. Sess. 5. cap. de peccato, originali. And so herein they doe altogether ouerthrow this article of Christs conception by the holy Ghost, to whose onely power the Scripture doth impute Christs holines, and not to the Virgin Mary, which was no lesse then all others conceiued and borne in sinne, and did neede Christ to be her Mediatour as well as the rest of Mankind. There was a long time a foule stirre in the Church of Rome, betwene the Dominicans and the Franciscans about this point, Acts, and Monuments, page. 732. It was the common opinion of Fathers and Writers untill Lombards time, (which was about the yere 1150) that she was conceiued in originall sinne, Perkins. 2. Vol. 576. In the 4. article we professe, that Christ suffered, &c. by which he hath made a full and perfect satisfaction for the sinnes of his elect, and for the whole punishment thereof, both eternall and temporall.

The Papists teach, that Christ hath satisfied for sinnes going before Baptisme: but concerning sinnes following Baptisme, the fault is remitted by the passion of Christ, and the punishment

nishment (which of infinite is made finite) is to be satisfied for, by men themselves either here or in Purgatorie: that is, men themselves must satisfy the iustice of God, for the temporall punishment of their offences, either on earth or in Purgatorie.

There is (say they) a certaine infernall place in the earth, called Purgatorie, in the which as in a prison-house, the soules which were not fallie purged in this life, are there cleansed and purged by fire, before they can bee receiued into heauen. Beilar. de. Purgat. lib. 1. cap. 1. and cap. 3. lib. 2. cap 6. Rhem on 1. Cor. 3. Sect. 4. They say also, that it is an Article of faith, to beleue that there is a Purgatorie, and that he which beleues it not, is sure to goe to Hell, Bellarm. ibid. lib. 1. cap. 15. But this is so farre from being an Article of faith, as that it is a mere fable, and contrarie to an Article of faith. The blood of Christ is the Purgatorie of our sinnes, 1. Iohn 1. 7. Afflictions are called the fiery triall, (1. Pet. 1 7. 4. 12.) whereby we are cleansed from our corruption, as gold is from the dross by fire. No other Purgatorie is to be found in the Scriptures. The Scriptures mention but two sorts of men, beleuers and vnbeleuers; and but two places after this life for them, heauen for the one, and hell for the other,

Luke 16.25.26. Iohn 3.36. Reuel. 20.14:15: 21.7.8. They that die in the Lord, rest from their labours: which cannot be true, if any of them goe to Purgatorie. Their workes follow them, that is, the reward of their workes, Reuel. 14.13. If any man should haue gone to Purgatorie, then the thiefe upon the Crosse had gone thither: who repenting at his end wanted time to make satisfaction for the temporall punishment of his sinnes: but Christ said to him, To day shalt thou be with me in Paradise. The doctrine of Purgatorie came into the Church, out of the heathen writers, for the Philosophers and Poets were the first that ever wrote of it: and Popish Purgatorie was unknowne to the Fathers, manie hundred yeeres after Christ, Perkins. 2. Vol. 568. 569.

C. If Purgatorie be but a fable, contrary to an Article of faith, then what is the cause that the Church of Rome so stiffly maintaines it?

M. There is great cause why they should so doe, for it keepe in the fire in the Popes Kitchen: for, if the fire of Purgatorie were not great, the fire in the Popes Kitchen would be but small; for, by this meanes they haue store of money for Pardons, Passes, Diriges, and other such like trumperies.

DIALOGVE. 5.

C. Doe they teach any thing else contrary to the Creed?

M. Yes: The sixth Article saith, that Christ ascended into heauen, &c. and the Scriptures say, that the heauens must containe him &c. Acts. 1. 11. 3. 21. They teach contrary hereunto, namely, that Christ is corporally present in the Sacrament, and that in manie places at once: The which is contrarie to the nature of a true bodie, and contrarie to the nature of the Sacrament, which is a remembrance of Christ. Vigilus against Eutyches. lib. 4. saith thus: When it (that is, the flesh of Christ) was on earth, it was not in heauen: and because it is now in heauen, it is not on earth. This is the Catholike saith and confession. It is an Article of saith to beleue the Catholike Church and saith is the euidence of things not seene, Heb. 11. 1. Therefore the Catholike Church is alwaies vnto the world inuisible, and not to be espied but by the eyes of saith: because things seene are not beleued. The Papists teach, that the Catholike Church is, and hath bene alwaies visible, Rhem on Mat. 5. Sect. 3. The Church is said to be Catholike, that is, vniuersall,

fall, because it is not tied to any one special place, but is spread abroade over the face of the earth. They tie it to Rome alone, which can be but a particular Church, and not vniuersall. In the Church there is a Communion of Saints: and these are they that are sanctified by the blood and Spirit of Christ, having the perfect holines of Christ put vpon them, by imputation of faith, and the qualitie of imperfect holines powred into their heart by the spirit of sanctification. And such are the faithfull here on earth. 1. Cor. 1. 2. Psal. 16. 2.

The Papists acknowledge none to be Saints but such as are in heauen. They teach that the Pope can canonize Saints: whereas to make one a Saint, is only the worke of God, 1. Cor. 6. 11. The Pope hath canonized many, that indeede were neuer true Saints of God, but wicked men, and ranke Traitors to their Princes, as Becker, with many other.

This canonizing of Saints, was neuer heard of with the Fathers, untill the yere 880. and then Adrian took vp this authority, And Alexander the third, after him, confirmed it in his decrees.

In the Creed we professe, to belieue the forgiveness of sinnes: that is, I belieue that God, for Christs sake doth freely forgive the sinnes of his

his elect, and my finnes also. And hereín con-
 stiteth our iustification, namely, in the free for-
 giuenes of our finnes, and the imputation of
 Christs righteousness to vs. The Papists teach
 many things contrary to this Article. First,
 that men are to make satisfaction for their sin-
 nes. Now, satisfaction for finnes, and forgiveness of
 finnes are contraries. If we satisfie in our
 owne person, we are not iustified freely: if we be
 iustified freely, as most certainly we are, Rom.
 3. 23.) then we make no satisfaction at all. If a
 man can satisfie and pay a debt, then he needs
 no forgiveness: but if the debt be forgiven him,
 then it is plaine, that there is no satisfaction
 made. The satisfaction for our finnes, was made
 by Christ, and not by vs.

C. Did not the ancient Fathers teach men to
 make satisfaction for their finnes?

M. The satisfaction which they maintained,
 was an ecclesiasticall and publike mulct, or pe-
 nalty imposed vpon notorious offenders, there-
 by to testifie their repentance, and to satisfie the
 Church whom they had offended, Perkins. 1. V.
 577. &c. 2. Vol. 165. 2. 166.

The efficient cause of our iustification, is God
 alone. It is God only that forgiveth our finnes.
 Esa. 43. 25. Mar. 2. 7. Ro. 8. 33. They teach that
 the Pope can forgive finnes, and we know that
 he

he giues pardons, not only for the time past, but also for the time to come: yea they teach that Priests haue full right to remit sinnes, and they alleadge these places to proue it: Mat. 16. 19. Ioh. 20. 23. Now we are to note this, that as none can forgive a debt, but the party to whom the debt is due: so none can forgive sinns, but God only, against whom the sin is committed, Ps. 51. 4. The power of binding and loosing committed to the Apostles and Ministers of the Word, is by declaring the will and pleasure of God out of his Word, both to pronounce forgiveness of sinns to all that are truly penitent: and the retaining of them to the impenitent. The Pope and his Clergy are neuer able to proue themselves to be the true Ministers of Christ: and therefore they cannot so much as challenge this latter authority and power to themselves, much lesse the former, which is proper to God only. The motive or impulsive cause, which moued God to iustifie vs, was not any thing in vs, but only the grace of God, that is, the free good will and pleasure of God. Ro. 3. 24. Eph. 2. 8. Tit. 3. 5. 7. They teach, that we are not iustified by grace onely but by works also, that is, by the merit of our works. And to this end they haue (of late yeeres) deuised a first and second iustification. The first is, when a sinner (of an euill man)

is made a good man: and this (they say) cometh onely of Gods mercie by the merit of Christ. The second is, when one (of a good or iust man) is made better and moze iust, and this proceedeth from woꝝkes.

But we are to know, that there are not two kindes of iustification, a first and second; but one and the same iustification, considered in different respects. In respect of Gods actuall acceptance of a mans person, iustification is absolute: but in respect of the actuall application, and manifestation of Gods acceptance vnto a mans conscience, iustification is by parts and degrees. *P. Scudder on the Lords Prayer, page, 303. to 309.*

And further we are to note, that the Papists second iustification, is no other then sanctification, which is an effect and fruit of iustification: the which is imperfect, and not able to iustifie vs before God. The materiall cause of our iustification, is the active and passive righteousness and obedience of Iesus Christ, his inherent holinesse, his fulfilling of the Law, his death, sacrifice and full satisfaction.

The forme of iustification is the righteousness of Christ, imputed of God vnto vs, Rom. 5. 19. Rom. 4. 5, 6, 7, 8. 1. Cor. 1. 30. 2. Cor. 5. 19, 21. Phil. 3. 9. The Papists decide

ride this doctrine, that Men are iustified by the imputation of the righteousness of Christ: which righteousness is not in vs, but in Christ. The Rhemists call it a new no-justice, a phantastical apprehension of that which is not, Rhem. on Ro. 3. Sect. 7. They hold them accursed that so affirme and teach: And they teach, that the onely for all cause of our iustification, is the iustice of God, wherby we are not reputed and accounted iust, but are made iust indeed: and this iustice is that which euery man hath with in himselfe, and is inherent in him, Concil. Trid. Sess. 6. can. 10. 11. Rhem. on Phil. chap. 3. Sect. 3. The instrumentall cause of iustification on our part, is a true and liuely faith, whereby we receiue and apply vnto our selues the merite of God, Christ Iesus and all his benefits, resting vpon him alone for our saluation.

They teach, that faith doth not iustifie as an instrument in apprehending the righteousness of Christ, but as a proper and true cause, it actually iustifieth by the dignity, worthines and meritorious worke thereof, Bellarm. lib. 1. de iustificat. cap. 7. They teach also, that faith is not the onely cause of our iustification, but that there are other also, as hope, charity, almes, deedes and other vertues: yea they say, that woorkes are more principall then faith, in the

matter of iustification: and pronounce him
 accursed that shall say a man is iustified one-
 ly by faith, Rhem. on Rom. 8. Sect. 6. and on
 James 2. Sect. 7. Bellarm. lib. 1. de iustificat. cap.
 13. Concil. Trid. Sess. 6. can. 9. These and other
 such like things they teach, contray to the do-
 ctrine of iustification, which is a maine ground
 of Religion. And if there were no moze points
 of difference betwene vs, these were sufficient
 to keepe vs from uniting of our religions: for
 hereby the Church of Rome doth raze the very
 foundation.

C. You said before, that we are iustified freely:
 I would know how this can be, if we be iustified
 by the righteousness, and for the merit of Christ.

M. Because the decree of God the Father
 for our redemption, is free, and we pay nothing
 againe to God of our owne. And therefore by
 the word (freely) our merits are excluded, but
 not Christs. By which it appeareth, that in re-
 spect of our selues we are iustified freely of Gods
 mere mercie and grace, without any respect of
 our owne righteousness or worthines, but yet
 through Christ, and for his righteousness and o-
 bedience imputed to vs: both which are signifi-
 ed by the Apostle, Rom. 3. 23. 24.

C. Shew mee (I pray you) what is meant
 by (Merit) what the doctrine of the Papists is
 con-

concerning merit, and whether that our workes be meritorious: or no?

M. By (Merit) we vnderstand anie thing, or anie worke, whereby Gods fauour and life euerlasting is procured; and that for the dignitie and excellencie of the worke or thing done. Now the true merit whereby we looke to attaine the fauour of God and life euerlasting, is to be found in the person of Christ alone, in whom God is well pleased. The Papists make two kinde of merit: the merit of the person, and the merit of the worke. The merit of the person is (as they say) a dignitie in the person, whereby it is worthe of life euerlasting. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fit, and enabled to deserue life euerlasting, for the doer of the worke: See Rhem. on. Rom. 8. Sect. 5. We now doe renounce our owne personall merits, and all merit of our owne workes, and rely only vpon the merits of Christ, and we hold that no workes of ours can merit. That no man by any workes of his can merit, may be proued by the properties and conditions that must be in a worke meritorious, and they are five.

First, the worke must be absolutely perfect: but all our workes are vnperfect, as well in parts, as in degrees of accomplishment. In parts, because

because we omit many things which the Law prescribeth, and doe many euill things which the Law prohibiteth. In degrees, because the woꝛkes of the Saints are vncleane, Esay, 64. 6. Phil. 3. 8.

Secondly, a man must doe the woꝛke of himselfe, and by himselfe: for if it be done by the helpe of another the merit doth not properly belong to the doer. But the good woꝛkes which we doe, are not ours, but are wrought by God in vs.

Thirdly, a man must doe the woꝛke, of his owne free will and pleasure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our dutie. But whatsoeuer we doe, we doe it as poore debtors, nay, we are worse then poore debtors; we are miserable bankrupts, we haue nothing, we haue lesse then nothing to pay, Luke 17. 10.

Fourthly, the woꝛke must be done to the benefit and profit of him from whom we looke to be repayed. But no man by any woꝛke of his can bring any profit vnto God, Iob 22. 2. 35. 7. Psal, 16. 2. 50. 12. We may benefit men but we cannot benefit our Maker, from whom we haue receiued life and limbe, soule and bodie, and all that we haue: we can giue him nothing, and therefore can deserue nothing from him, Rom. 11. 35. 36.

Lastly,

Lastly, the worke and the reward must be in proportion equall: for if the reward be more then the worke, it is not then a reward of desert, but a gift of good will. But there is no proportion betwixt our workes, which are altogether vnperfect, and the excellencie of those great blessings, and benefits which the Father giueth vs freely in his Sonne, Rom. 8. 18. And therefore in this and the former respects, there can be no merit in any man: wherefore it is no lesse absurde to say, that we merit saluation at Gods hands by good workes, then if one should say, Thou hast giuen mee an hundred pounds, therefore thou oughtest to giue me a thousand.

C. Was not this doctrine of merit taught in the times of ancient Fathers?

M. Merit being taken in his proper sense for due and iust desert, was neuer allowed of the sound Professours for a thousand yeeres after Christ, Perkins first Vol. 574. 575. second Vol. 535. 536. Such therefore as will be iustified and saued by their owne workes, and challenge eternall life by their merits, doe shew themselves to be most proud and thankfull persons, and deserue most iustly to be condemned eternally.

C. The Papists, at their end, doe renounce their

their owne merits, and professe that they looke to be saued only by the merits of Christ.

M. If there were nothing else but this, it were enough to proue their doctrine of merit, to be a false doctrine: for if it were a truth, then a man is not onely in his life time to profess it and maintaine it, but also in his death; yea rather to dye for it, then to deny it. But seeing they in their life profess it and maintaine it, but at their death renounce; it is a manifest argument, that euen they themselves doe know, that it is not a true, but a false doctrine.

C. If they know that it is not a truth, what makes them then in their life time so stisly to maintaine it?

M. It serues greatly to maintaine and uphold the Popes kingdome: for they teach, that the ouer-plus of Christs merits, and of the merits of Saints and Martyrs, is the treasure of the Church, which being gathered together, and put into a store-chest, is in the Popes custodie, and hee alone hath the plenary opening and shutting of this Chest, and the ordering and disposing of these merits: by vertue whereof, he giues out Indulgences and Pardons when and to whom hee will: so that such as haue not merits enow of their owne, may haue them from thence. And so hereby he maintaines and up-
holds

holds his kingdome : for hereby comes in infinite wealth and renemues, Perkins, 3. vol. 1. part Pag. 165. 2. D. 2. vol 590. 2. 2. In these and many other particular points, the Papists teach contrary to the Articles of the Creed, and therefore are no true Catholikes, neither doe they belong to the Catholike Church, as is thus proved: Whosoever have not the Catholike faith, doe not belong to the Catholike Church : but the Papists have not the Catholike faith ; therefore they doe not belong to the Catholike Church. That they have not the Catholike faith, is plaine by that afoze-going.

DIALOGUE, 6.

C. Doe they teach any thing contrary to the doctrine of the Sacraments ?

M. Yes, many things. Christ ordained but onely two Sacraments. The Church of Rome hath added to them five more, namely, Confirmation, Penance, Matrimonic, Orders, and extreme Unction.

C. Are not these Sacraments indeed ?

M. No surely : for there are foure things necessarily required to make a Sacrament. First, the authoritie of Christ commanding it. Secondly, the element or outward signe, as the matter of it. Thirdly, the word of institution,

as

as the forme. Fourthly, the end and vse, to be a seale of our faith, for remission of sinnes. These foure things are not to be found, in their five latter Sacraments, and therefore they are no Sacraments indeed. Master Atterfoll on the Sacraments, page, 119. to 150. Synopsis Papif. Controu. 14, 15, 16.

C. May not the Church then institute and ordaine Sacraments?

M. None may ordaine a Sacrament, but onely the Lord. As none may put a signe and seale to a mans last will and Testament, but onely the maker of the Testament: so none may ordaine Sacraments (which are signes and seales of the new Testament and couenant of grace) but onely the Lord which made the couenant. And therefore the Church of Rome, in doing the contrary, proues her selfe not to be the true Church of Christ but rather the Church of Antichrist. They doe also in many other things teach contrary to the doctrine of the Sacraments. As,

First, that the Sacraments doe giue grace, and namely, remission of sinnes, *ex opere operato*, by the worke wrought, Rhem. Act. 22. Sect. 1.

Secondly, that not onely faith doth iustifie, but the Sacraments also, Rhem. Rom. 6. Sect. 5.

Whereas Sacraments are signes and seales

of iustificatiō. Rom. 4. 11.

Thirdly, that Infants dying without Baptisme, cannot be saved, Rhem. Iohn 3. Sect. 2. They haue also added many idle ceremonies to Baptisme, as Creame, Tapers, Salt, &c. with an opinion of saluation and worship annexed unto them: yea in times past they baptized bells, but now they beginne to be ashamed of it, and say that they were but onely hallowed, and consecrated to holy uses, Bellarm. lib. 4. de. Pont. Rom cap. 12. Synopsis Papismi, Controuersie 12. Question 5. Concerning the Lords Supper, they haue likewise most grossly abused it in many things.

First, they take away the Cup from the Laity: whereas the Church of Rome for about a thousand yeres after Christ, vsed both signes in the Communion. The Communion vnder one kinde, was decreed, defined, and determined as a publike Law in the Councell of Constance, about the yere 1414. Perk. 2. vol. 5 54 2. b.

Secondly, they reserue the bread in bores, pires and other vessels of the Church, for daies, weekes, and moneths. They shew it to the people, the Priest lifting it ouer his head, and going with it in procession. All this is contrary to the Sacrament: for it is no Sacrament, but lesse there be agining, receiuing, eating, and
dying

drinking, Master Atterfoll on the Sacraments,
386.387.

The reservation of the Sacrament was not
allowed of, but rather found fault withall by
the Fathers, Perk.2.vol.557.

Thirdly, they adoze, fall downe and honour
the Sacrament with diuine worship, calling it
their Lord and God. A thing neuer heard of a-
mong the heathen Idolaters, namely, to wor-
ship a piece of bread, or rather a thinne wafer.

The adozation in the Sacrament belonge-
th vnto Christ sitting in heauen: and is an inward
worship of the heart, or lifting vp of the minde,
being stirred vp with the outward signes. Pope
Honorius the Third (in the yere 1220.) was
the first that ener instituted the adozation of
the Sacrament. And after him Urban the fourth
ordained a feast in honour of the body of Christ
Perk.2 Vol.564. Atterfoll on the Sacraments.
388.389.

Fourthly, they turne the Sacrament into a
sacrifice for the quicke and the dead, abolishing
the fruit and remembrance of the death of
Christ, disannulling his Priest-hood, giving him
to his Father, whereas the Father hath giuen
him to vs, &c. ibid. page 390.

Fifthly, they maintaine Transubstantiation.
These are their very wor:ds If any man shall

say, that there remaineth the substance of Bread and Wine in the Sacrament, after the words of consecration, or shall denie that the whole substance of Bread and Wine is changed and converted into the body and blood of Christ (the formes and shewes onely of Bread & Wine remaining: which singular & miraculous conversion the Church calleth, Transubstantiation:) let him be accursed. Cō. Trid. Sess. 13. cā. 2. This their doctrine of Transubstantiation, is a very fable to mocke fooles withall, and it overthroweth both the nature and use of the Sacrament, Atterfoll on the Sacraments. Pag. 45. 46. and Page 365. to 369. If there were a miraculous conversion (as they say there is) of the Bread and Wine, it would appeare to the outward senses. For all the true miracles are wrought openly, clearly, and evidently, to mens senses. Iohn 6. 26. But the Bread and wine, by the iudgement of all the senses, remaineth and appeareth to be the same in substance which it was before, of the same quality, quantity, colour, taste, handling, smelling, vertue and nourishment; there is not any one sense, or all the senses together, that can iudge otherwise of it then it did before. If a man should be called in, when the Bread and Wine is set on the Table and bidden to consider well what he there seeth, smelleth and tasteth, and then is willed to goe

forth, and to come in againe, after the Consecration is ended by the Priest, and to doe the like: and then is asked what he thinketh of it: he, no doubt, will answer (vlesse feare of persecution make him to conceale the truth) I see, taste, smell, and tast the same wafer-cake, and wine that I did befoze. I can perceiue no naturall and substantiall change therein. And therefore it followeth, that there is no miracle wrought, and consequently, no Transubstantiation at all. The difference that is, is in the end and vse only. Befoze consecration, it was common bread & wine, ordained for the nourishing of our bodie. After consecration, it becometh holy Bread and Wine, sanctified by the Lord, not so much to feede the body, as the soule.

C. Did not the ancient Fathers hold this doctrine of Transubstantiation?

M. They knew nothing thereof, for at least 800. yeares after Christ. Afterwards began the disputations of Transubstantiation, but not approued as an article of faith. The Church for a whole thousand yeeres taught no other then spirituall receiuing of Christ. In the yeare 1215. Transubstantiation was decreed and determined in the Councell of Lateran, vnder Pope Innocent the Third, and made a maine matter of faith, Perk. 2. vol. 5 58, 559.

C. What say you then of their Transubstantiated, or consecrated host (as it is called) or the bread in the boxe carried in procession and worshipped?

M. Surely it is nothing else, but a wheaten, or breaden god, or rather an Idoll, nothing inferior to Aarons Calfe, or Ieroboams Calues, or the Nehustan, and piece of brasse that Ezcehiashake in pieces: nay, as vile and detestable, as any Idoll among the Heathen. And for a conclusion of their doctrine of Transubstantiation, I will heere set downe a witty conceite which one shewed me not long since: I haue kept the matter, but changed the méter, to make it sound somewhat the sweeter.)

The Priests do make Christs body and bloud,
 Heereof none must once doubt:
 They eat, they drinke, they box him vp,
 They beare him all about.

DIALOGUE, 7.

C. I am satisfied touching the first point, namely, that the Papists are not of sound faith: but how do you proue that they are not of good life, seeing they doe so many good workes?

M. I proue it thus: Where the doctrine is corrupt, the life cannot be good: but their doctrine

define (as you haue heard) is most corrupt, therefore their life cannot be good. A true faith is the ground of good life, and without which it is impossible to please God, Heb. 11. 6. Yea, whatsoener is not of faith, is sinne, Rom, 14. 23. A true faith they haue not, and therefore their woorkes cannot be good, and such as may please God. That they haue not a true and sound faith, hath bene shewed in many particulars, and it further appeareth also in this, that they doe euen wilfully reiect the meanes whereby it is wrought, namely, the preaching, hearing and reading the Word of God. They haue not, neither will they haue the Scriptures to be soundly preached, read, and heard in their owne tongue. That they cannot abide to haue them in their owne language, appeareth by this one example: One Pauier a Towne-clerke of London, (in the time of King Henrie the Eighth, hearing that the Scriptures should be put into English, he spake to this effect, and confirmed it with an oath: viz. that if he knew that the Scriptures should be put into English and that the King would haue them to be read in the Church, rather then he would liue so long to see it, hee would cut his owne throat: But (as Hall saith, who heard him speake it) hee was not so good as his word, for in
stead

stead of cutting his throat, he hanged himselfe.

C. What is the cause that they cannot abide to haue the Scriptures in their owne Language?

M. St. Iohn giues the reason. For, euery one that doth euill, hateth the light, neither cometh to the light, lest his deeds should be repproued and discouered, Iohn, 3. 20. If the Owle flie abroad by day, the birds by and by discerne him, follow him and fall vpon him; and therefore hee flies abroad vsually in the night, and then he is quiet. If the Scriptures should be suffered to be expounded, and read of all Nations in their owne language, then that Owle of Rome (the Pope I meane) with all his foleries and abominations, would be discerned and discouered; and then the world would hate him, follow after him, and persecute him, (euen as the small birds doe the Owle:) and therefore they cannot abide the Scriptures in the vulgar tongue, but loue darknesse rather then light, because their deeds are euill, Ioh. 3. 19.

C. What say you then to their good workes, as building of Churches, giuing of Almes? &c.

M. These and such like works, required in the Law of God, in themselves are good, and to be practised of all: but to them they are (as the Fathers called the vertues of the Heathen) but

but *splendida peccata*, glittering dross, and beautiful deformities.

C. Doe they teach any thing contrary to the Morall Lawe, and to the doctrine of good workes?

M. Yes, they doe both teach and practise many things directly contrary to Gods Commandments. They teach for good workes, such things as are not commanded, but rather forbidden in the Law of God, as namely, to goe on Pilgrimage, to vowe single life, to fast fortie dayes and fortie nights, &c.

First, concerning set Pilgrimages vnto certaine Images: there was none of the Fathers that did so much as dreame of them for 600. yers after Christ at the least, Perkins 2. Vol. page 541. 542.

Secondly, the necessitie of the vowe of continency was established first, and annexed vnto Orders, about 380. yers after Christ, and that by Pope Siricius. But it had no vniuersall admission, vntill the time of Pope Hildebrand, in the yere 1070. Perkins 1. Vol. 583. to 587. 2. Volume 575. 576. Acts and Monuments, 1151.

Thirdly, their doctrine of single life was neuer commanded of God, nor knowne in the Primitive Church but hath sprung vp since,
and

and is indeed the very doctrine of diuels, 1. Tim. 4. 13. So is also their forbidding of meates for religious sake. They teach also, that a man may fulfill the Law; yea do woꝝkes of Supererogation, that is, more then the law doth require: and that men of their abundance, may allot unto others such woꝝkes of Supererogation, Rhem on 1. Cor. 9. sect. 6. 2. Cor. 8. sect. 3. This doctrine of theirs makes the Law of God to be vaperfect, and is directly contrary to the woꝝdes of Christ, Luke 17. 10. And it was not knowne of the ancient Fathers. They spake indeede sometimes of supererogation, but in a farre other sense then the Papists doc. There are no such woꝝkes to be found in the person of any more man or Angell, but onely in the person of Christ, God and man, Perk. 1. vol. 598, 599. 2. vol. 540, 541.

DIALOGVE. S.

C. Shew me, I pray you, in particular, what things they teach contrary to the Commandements.

M. I could plainly proue vnto you, that they doe both teach and practise many things contrary to euery one of the Commandements: but I will onely set downe the chiefeſt, and such as most men know to be true.

The

The first Commandement concernes the inward worship of God: the ground of which worship is the true knowledge of God; and without which none can truly worship and serue him: for such as our knowledge is, such is our worship. 1. Chron. 28. 9. Psa. 9. 10. Ier. 9. 24. The Papists teach, that ignorance is the mother of deuotion: but the truth is, it is the mother of superstition and idolatry, Gal. 4. 8. The Papists therefore being ignorant and without the true knowledge of God, cannot truly worship him, but must needs be Idolaters, worshipping they know not what. The first Commandement requireth, that we haue the true Iehoua for our onely God, They make Christs body to be God, because they hold that it may be in many places at once, which thing is proper onely to God. They make the Pope to be God, and that in plaine words. Christopher Marcellus said to the Pope, Thou art another God vpon earth, and the Pope took it to himselfe, Concil. Later. Sess 4.

They giue the power to the Pope, which is proper to God, and so make him to be God. As that he can make holy, that which is vnholy, pardon sinnes, &c. Perk. 1. vol. 400. 1. and they giue diuine worship to creatures, and so make them their Gods. The second Com-
mande,

mandement concerneth the outward worship of God, or the forme and manner of his worship. This Commandement they haue cleane put out of the Decalogue, and to fill vp the number, they diuide the last into two. The scope of this Commandement is, that no image is to be made of God, nor any worship performed to him in an image, Deut. 4. 15. 16. But they teach it lawfull to make images of the true God, and to worship him in them, and that there is a religious worship due to them. Bellar. de imag. sanct. lib. 2. chap. 28. And in the second Nicen Council! it was decreed that the Image of God should be worshipped with the same worship that is due vnto God. Their practise is answerable to their doctrine: for they worship the Images of God, of Christ, the Saints, the wooden crosse, yea a piece of bread.

C. They say, that they doe not worship the images, but God, Christ, and the Saints in the image.

M. Suppose that this were true, yet in so doing, they commit grosse idolatry, and the same that the people of Israel did, for which God plagued them greatly, Exod. 32. 5. 28. I thinke there is none so very a Calfe, as to thinke that they did worship the Calfe it selfe. The Calfe was but a representation of God; and yet they sinned,

finued greatly in making it, and worshipping God in it. The Heathen in times past could say as much for themselves concerning their worshipping of Images, as the Papists now do: and yet as they were Idolaters, so are the Papists: for as touching their superstition and idolatry, bloud cannot be more like to bloud, or an egge to an egge, then one of them is to another. The Heathen had for every nation and province, some peculiar God. Among them, the Elements had their severall gods to rule over them. The Heathen had a certaius God assigned to their cattell. The Heathen had peculiar Gods for learning, & learned men, & for handi-crafts men. And all these haue the Papists likewise. The Heathen erected Altars, ordained Priests to offer sacrifices, fell downe before their idols, &c. So the Papists deck & adorne their images, go on Pilgrimage to them, fall downe vpon their knees before them, and make their prayers vnto them. And what is all this, but to worship the very images themselves, the which is most grosse idolatry? Musculus on Psal. 16.v.4. page 139. 140. Virels grounds, page 87. to 92. Atterfoll on Philemon, page 63. 64.

C. They say, that there be degrees of religious worship, the highest is *Latria*, and this is due vnto God, the lowest is *Dulia*, proper to Saints, &c.

&c. *Bellarmin. de imag. Sanct. lib. 2. cap. 25.* M. The Scripture acknowledgeth one onely kinde of religious worship, and that due onely to God, *Math. 10. Lew. 22. 9.* And this distinction of theirs was not knowne and received into the Church, till 400 yeares after Christ, *Perk. 1. vol. page 696. 2. vol. 530.*

C Was not the making and worshipping of Images approved of by the ancient Fathers?

M. There was no vse of Images among Christians, specially in their Churches, for 379. yeeres after Christ. Adoration of Images was neuer publikely authoized till 788, yeeres after Christ, in the second Councell of Nice, *Per. 1. vol. page 695. 2. vol. 421.*

If you be disposed to see more at large when images first came up, how they were forbidden and condemned by Fathers, Emperors and Councels, and how all that the Papists can say for them, is answered: then read the booke of Homilies against peril of idolatry: for I know none that hath written more soundly, fully, and plaineely thereof.

C. Doe they teach and practise any thing else against the second Commandement?

M. Yes, To the right worshipping of God, there is required a reuerent vse of the meanes of Gods worship and seruice, the which are
sincere

sincere prayer, preaching, hearing of Gods
 Word, and the use of the Sacraments. Con-
 cerning prayer, it must be made with un-
 derstanding, 1. Cor. 14. v. 15. Contrary here-
 unto is their praying in an unknowne tongue.
 In the purest Churches for the space of 800.
 yeres at the least, diuine prayer was neuer
 perfozmed in a tongue unknowne to the people
 Perk. 2. vol. 557. Concerning the Sacraments,
 they doe not rightly administer and receiue
 them, but haue added and taken from them
 at their pleasure.

The helpes and furtherances of Gods wo:-
 ship are specially two; bowes and fasting. The
 Papists make these to be parts of Gods wo:-
 ship: yea they make fasting to be a worke of
 satisfaction to Gods iustice, for the temporall
 punishments of sinne, and a meritorious worke,
 Rhem-on. 1. Cor. 15. Sect. 7. Perk. 1. vol. 596. Si-
 nopsis Papismi. The first generall Controverſie,
 quest. 3. 4. The 19. generall Controverſie, quest.
 8. In a word, all their carnall ceremonies, de-
 uised by men, and wherein they place the wo:-
 ship of God, are contrary to the second Com-
 mandement. The most of which ceremonies
 they haue borrowed, partly from the Jewes,
 partly from the Gentils. Willet on Iude, page
 215. 216.

DIALOGVE, 9.

C. Doe they teach and practise any thing contrary to the Commandements following ?

M. Yes, The third Commandement concerneth the glorifying of Gods name in the whole course of our life. They teach men to give the glory which is proper to God, to creatures, as to the Virgin Mary, the Pope, &c. They teach it lawfull to swear by Saints, and not by God onely. They maintaine periury, because they teach with one consent, that one being examined, may answer doubtfully against the direct intention of the Examiner, framing another meaning to himselfe. in the doubtfulnes of his words. As for example, A man is asked whether he were not such a day at the Masse, in such a place : They affirme that he may say no, and swear unto it (although he were at it) reserving this to himselfe ; not with purpose to reueale it to the Examiner : whereas (in the very Law of nature) he that takes an oath, should swear according to the intention of him that hath power to administer an oath : and that in truth, iudgement and righteousness ; Ieremy. 4. 2. They are also egregious blasphemers of Gods name. They haue uttered most horrible blas-

blasphemies, concerning the Scriptures. See
 Doctor Willets foure Pillars of Popistry, page,
 49. to 61. The first Commandement requireth
 subiection and obedience to superiours, and
 namely, to Kings and Princes who are supreme
 and next vnder Christ, Rom. 13. 1, 2. 1. Pet. 2.
 13. They teach that the Pope is supreme head
 ouer all persons, &c. that he oweth no subiection
 to Kings and Princes, but hath power to make
 them, and to put them downe at his pleasure.
 The Pope and his Clergie will not be in sub-
 iection to them, but rather exercise Lordship o-
 uer them. The Popes supremacy was vneheard
 of and vnknewne, till the yere of Christ 622. It
 was first broached by the murdering Emperour
 Phocas, at the ambitious desire of the proud
 Pope Boniface the third, about the yere 607.
 And since that time, the Popes haue shewed
 their intollerable pride, in their behaviour to-
 wards Princes. The Pope in his writings
 calles himselfe, *Servus servorum Dei*, The ser-
 vant of Gods servants: but in his actions he
 will be *Dominus dominorum*, the Lord of Lords,
 wherein hee plainly sheweth himselfe to bee
 that man of sinne and Antichrist, which exal-
 eth himselfe aboue all that is called God, 2.
 Thes. 2. 4. This may bee shewed by many ex-
 amples.

Alexander the Third did tread upon the neck of the Emperour Frederick the First, blasphemously abusing the words of the Psalmie, Thou shalt tread upon the Lion and Adder, &c. Acts and Monuments, page 185. Pope Celestine crowned Henry the First with his scute, and with his scute spurned it off againe, ibid. 221. The Papists also teach and maintaine disobedience to parents: for, they teach that it is lawfull for the childe, being a Roman Catholicke, to deny his duty to his parents being Heretikes. And as the Scribes and Pharises taught, that if the childe did bring to their Corban. (that is, their Treasurie) though they neglected their parents, yet they were free: so they teach childe to giue that they haue to Monasteries, &c. where with they should relieue their parents, Bucanons Common places, page 901.

DIALOGUE, 10.

C. Doe they teach and practise any thing contrary to the sixth Commandement?

M. Yes, The sixt Commandement forbiddeth vs to kill, or hurt any man. They teach it lawfull for subiects not onely to rise vp against, but enen to kill their Princes the Lords appointed (if they bee excommunicated by the Pope) and that it is a meritorious worke so to doe.

do. This with other such like diuelish doctrines and the Authoꝛs thereof, are to be seene moꝛe at large in Bucanus Common places, concerning Magistrates: and in Master Taylour on Psalme 32. Page 208. 209.

C. Can you name any that haue put it in practise?

M. Yes, Pope Gregory the Senenth, called Hildebrand, hired one to kill the Emperour. A Monk poisoned King Iohn Henry the Third, King of France, was slaine by a Fryer. Pae Pope Sixtus Quintus highly commended the Fryers for doing of it. Henry the fourth of France was also slaine by a Papist. Many of them, (yea of their Priests and Jesuites) haue attempted to kill our late Queene Elizabeth, and our King Iames, with all his royall issue, and that after a most barbarous manner. These Popish Traitors may very fitly be compared to that base and unnaturall bird the Cuckow: who though he be hatched, fed and brought vp by a litle bird yet he deuoureth both the naturall yong ones, and also the damme her selfe.

C. Are there none that teach and practise the killing of Princes but Papists?

M. This doctrine was neuer maintained by any Heretikes (besides the Papists) as our most Christian and learned King hath shewed

in a speech of his, uttered in the Parliament house, in the yere 1605. by occasion of the Gunpowder Treason. And herein you may see how contrary they are both to the doctrine and practise of the Prophets, Christ, and his Apostles, who both taught and practised subiection, even to wicked and idolatrous Princes, and did neuer so much as attempt to hurt them. As for example: Saul was a wicked King, forsaken of God, and one that did most cruelly persecute Dauid, who was anointed to be King after him. At two severall times the Lord deliuered Saul into his hands, so that he might (without any resistance) haue killed him: yea, Abishai desired that he might strike him but once with his speare. But what said Dauid? Touch him not, for who can lay his hand on the Lords anointed, and be guiltles? Nay, his heart smote him for cutting off the skirt of Sauls Robe, 1. Sam. 24. 4. 5. 6. &c. chap. 26. 8. 9. &c. And afterwards when one brought tidings to Dauid that he had slaine Saul, what did Dauid? Did he commend him for it, as the Pope did the Fryer? No, he caused him to bee slaine for his labour, 2. Sam. 1. 14. 15. 16. Now what thinke you of Dauid?

C. He was a man after Gods owne heart, indued with the Spirit of God.

M. It

M. It is most true: and therefore the Papists (which both teach and practise the contrary) are indued with the spirit of Satan. S. Paul saith, that to forbid marriage and meates, is a doctrine of diuels, 1. Tim. 4. 1. 3. If that be doctrine of diuels, then much more is this. In the first Commandement is also condemned all crueltie: yet herein they exceed and excell all others. And this is a speciall note of a false religion; and yet this is one speciall meanes whereby Popery is upheld. See Taylor on Psalme 32. Page 204. to 228. Salomon describes an harlot by these properties, cruelty, treachery, & flattery, Prou. 2. 16. 17. 18. As a dishonest and unchaste woman is thus discerned, so is a corrupt religion. And these are the very badges and ensignes of the whoore of Babylon: Where they get the sword, they shew all cruelty: where their power faileth, they worke by treachery: where this spredeth not, they will deceiue by flattery and hypocrisie. See the Preface to Doct. Williams Treatise on the Epistle of S. Iude, pag. 2. 3. &c.

DIALOGVE, II.

C. What doe they teach and practise contrary to the seventh Commandement?

M. They hold and teach, that marriage is unlawfull in the Clergie: and that the marri-

age of Ministers is the worst sort of incontinencie and fornication, Rhem. on 1. Cor. 7. 9. Sect. 8. wheras marriage is the remedy against fornication, 1. Cor. 7. 2. They allow their Priests to keepe harlots, (rather then to marrie) so they doe it closely: for this caueat is giuen them, *Si non caste samen cane.* If thou canst not liue chastly, thou maist keepe a whoze warily. And what uncleannes and filchines hath bene committed by many Popes, and Popish Priests, all the world knoweth. A taste here of I will giue you in a few examples.

Pope Iohn the 13. was an adulterer, and an incestuous person. Being found without the city with another mans wife, he was so wounded of her husband, that within eight dayes after he died, Acts and Monuments, page 143. Pope Sixtus the Fourth created at Rome a stewes of double abomination, not onely of women, but also of men, ibid. 6. page 667. Alexander the Sixt committed incest with his owne daughter Lucretia. Guicciardine lib. 3. Innocentius the Eighth had diuers bastards, and boasted of the m. See Willet on Iude, page 188. They had one Pope that did beget no child, but was begotten with childe, and brought it forth ingoing on procession: and that was Pope Iohn the Eighth, who proued to be loane, and not Iohn.

John. This they deny, but there was of late
yeres written a booke by Master Alexander
Cooke: and another written in Latin by a
stranger, wherein they prove, (and that out
of Popish writers, that there was such a one)
It is an old saying, It must needs bee a holy
Procession, where the diuell beares the Crosse:
so it must needs be an holy, chaste and pure
Church, that hath such unholy, impure, unchaste
and filthy heads, as many Popes haue bin. And
as were the heads, such was the rest of the bo-
die. Their monastries or monkish cells were
detected of most infamous incests, fornications,
ec. as doth appeare in the inquisition made in
thetime of King Henry the Eighth, Præfat. Ba-
lxi. de actis Roman. Pontif. See a little booke
(lately set forth) called the Friers Chronicle.
Contrary to the Eighth Commandement are
the Popes Bulls, Indulgences and pardon for
sinne: and all for money. They sell such things
as are not to bee sold, namely, remission of
sinnes, and the merits by which men may come
to the Kingdome of heauen. But no penie, no
Pater noster, Synopsis Papif. Controuersie 14.
part. 3. Popes Bulls and Indulgences (where
is giuen absolution from the guilt of temporall
punishment were not knowne to the Catholike
Church, for a thousand yeres and more after
Christ,

Christ, Perk. 2. vol. 5589. And herein they maintaine licentiousnes: for what neede one care what sinne he committeth, when for a litle money he may haue a pardon for it?

One Roger Holland (sometime a Papist) saith thus, I was of this your blinde religion; hauing liberty vnder your auricular confession, I made no conscience of sinne, but trusted to the Priests absolution; he also for money, doing some penance for me: which after I had giuen, I cared no further what offences I did: no more then he cared, after he had my money, whether he fasted with bread and water for me or no, Acts and Monuments, page 2040.

DIALOGVE, 12.

C. Shew mee also, I pray you, what they teach and practise contrary to the two last Commandements.

M. The ninth Commandement condemnes all lying, and dissimulation, railing, mocking, &c. They maintaine equinocation, which (as the Secular Priests haue said) (Quodlibet 2. Art. page 7.) you may terme in plaine English, lying and cogging. They are notozious lyers, and slanderers, railers & mockers. Willet on Iude page 195. and 205, 212. They haue falsified

falsified mens writings, putting in, and putting out what they please, as is to be seene in their *Index expurgatorius*. See Perk. 2. vol. page 489. &c.

There haue bene in times past games appointed for lying. If there were any such now, the Papists would carry the whetstone from all the heretikes in Christendome. The tenth Commandement condemneth originall corruption, and the very euill thoughts and lusts of the heart without consent.

They teach that concupiscence in it selfe is not sinne. These are the very words of the Councell of Trent: This concupiscence (which the Apostle sometime calleth sinne) the holy Synod declareth, that the Catholike Church did neuer vnderstand to be called sinne, because it is truely and properly sinne in the regenerate, but because it cometh of sinne, and inclineth vnto sinne. If any man thinke the contrary, let him be accursed, Sess 5. cap. 1. de pecc. Orig. Wherein they both decrée against the Apostle himselfe, Rom. 7. 23. and also they gaine-say themselves: for if this concupiscence hoyle out of originall sinne, as out of a fountaine, and that is damnable: it followeth, that concupiscence or lust is also sinne before God, and doth deserue condemnation. They
say

say that in the regenerate it is veniall. But this is an vndoubted principle, that all sinnes in themselves and their owne nature are mortall. And concerning this veniall sinne, it was not knowne among the Fathers for 700. yeres after Christ: And thus you see, what grosse things they both teach and practise contrary to the Commandements of God: whereby it plainly appeareth, that Popery cannot be of God: for thus I reason: Whatsoever religion doth teach things contrary to the Commandements of God is not of God: but Poperie doth so, and therefore it is not of God: and so by good consequence Papists cannot be good Catholics.

DIALOGVE, 13.

C. Hitherto you haue shewed that the Papists teach many things contrary to the Creed, the Sacraments, and the ten Commandements: now tell mee, I pray you, whether they teach any thing contrarie to the Lords prayer.

M. They doe likewise teach and practise many things contrary thereunto, I will but onely name some of them. The Lords prayer teacheth vs to call vpon God onely. They teach and practise prayer to Saints. In the first petition we pray for the hallowing of Gods name. They giue vnto Saints departed, that
which

which is proper to God, and so dishonour Gods name. In the second petition we pray for the erecting of Gods Kingdom of grace in our hearts and also for the meanes thereof, namely, the preaching and hearing of Gods Word. They hinder the coming of Gods Kingdome, in rejecting the Word of God, and in persecuting such as will preach here and reade it. Contrary to the third petition is their doctrine of free will. Contrary to the fifth petition, is their doctrine of satisfaction for sin. In the first petition, we pray for strength to withstand Satan and his temptations. They teach people to dye away the diuell with holy water, and such like childish toys. These and other such like things they teach & practise contray to the Lords prayer.

DIALOGUE. 14.

C. If Popery bee so contrary to the grounds of Religion, then wee may not ioyne with the Papists in their profession.

M. It is true indeed: we must therefore do as the Lord bade Ieremy (chap. 15. 19.) Let them returne to thee, but returne not thou to them. We may ioyne with them in respect of civil society, but not in respect of Religion: and yet even then we are to take heed, lest we be corrupted by them: for he that toucheth pitch, shall be

be defiled therewith. Some thinke that our religion, and the religion of the present Church of Rome, are all one for substance, and that they may be united: but they are grossely deceived: for a union of these two religions can neuer be made, more then the union of light and darknes, and that because the Church of Rome (as hath at large bin shewed) hath strake at the verie foundation.

C. If Poperie bee so contrarie to the very grounds of Religion, then what is the cause that so mane (yea, euen of the more wise and learned sort) do embrace and cleaue to it?

M. One speciall cause of it is, that because men will not receiue the loue of the truth, therefore God shall send them strong delusion, that they should belieue a lye, 2. Thes. 2. 10. 11.

A second cause is ignorance of the Scriptures, and of the grounds of Religion, for if men would well acquaint themselves hèrewith, they should easilie see the grossenes of Poperie.

A third cause is, that Popery is very agreeable and pleasing to mans corrupt nature: As for example: to be iustificd by our good workes: to haue Images to worship God in: to liue in ignorance: to haue pardons for our sinnes: to setue God in outward ceremonies, as in choice

of

of meate, difference of dayes, &c. these are things very agréable and pleasing to our corrupt nature, and therefore one speciall cause why so many embrace Popery:

A fourth cause is, the tyrannie of the Church of Rome, whose chiefe meanes to uphold her religion is fire and sword: for were it not for this, many thousands in a few yeres would betterly renounce Poperie.

A fift cause why so many (specially of the Learned) doe embrace it is pompe and profit, that is, ambition and couetousnesse.

This was that which made the Scribes and Pharises (euen against their owne knowledges) to withstand Christ and his Gospell.

And this makes many learned Papists to doe the like. They know (no doubt) that in some things they erre: as it doth appeare by *h* words of Stephen Gardiner on his death bed.

The Bishop of Chicester saying him to be in a desperate case, comforteth him with the hope of remission of sinnes by the merits of Christ. Gardiner herenunto answereth thus: What, will you open that gap now? you may speake it to me, and to such as are in my case: but if you teach it to the people; then farewell all; meaning, our authozity, pompe, and profit by absolutions, *passes,*

Masses, &c. These are the speciall causes why so many embrace Poperie.

C. There is one thing more that I would gladly know concerning the Papists, and that is, whether a Papist may be saued, seeing that Poperie is so contrary to the grounds of Religion.

M. You are then to marke what a Papist is. A Papist (as the Rhemists on Acts 11. Sect. 4. doe describe him) is one that cleaueth to the Pope in Religion, and is obedient to him in all things.

Euery one now that is vnder the iurisdiction of the Pope, is not to bee counted a Papist: for there are some euen in Italy, Spaine, &c. that hold the grounds of Religion, doe sigh and grone vnder the Romish yoke, and desire to be freed from it, yea would reioyce to see it.

Againe, there may be some, that (for want of knowledge, and the meanes thereof) are intangled with some points of Popery, but yet they hold the foundation, which is CHRIST IESVS; and looke to be saued by his merits, and not by their owne or any others. Such we account not Papists, but the true Church and childzen of God. But by Papists, we meane such as cleaue fast to the Pope in Religion, are in all things obedient to him, will not be reclaimed from their errours, refuse to heare the

Word of God, to reade the Scriptures, or any other good bookes. Of such we may boldly say, that if they thus continue to the end, they cannot be saued.

DIALOGVE, 15.

C. I doe now plainly see, that Papists are no good Catholickes, because thee are neither of sound faith, nor good life : but tell mee (I pray you) who indeed are the true Church, and true Catholickes ?

M. All that doe truly and sincerely embrace, professe, & practise the aforesaid grounds of Religion, in what Countrey soeuer they live.

C. Is the Church of England the true Church ?

M. Yes, for it hath the speciall markes of the true Church: namely, the Word of God sincerely and soundly preached, and the Sacraments rightly administred.

C. The Papists say, that there are diuersities of opinions amongst vs, that wee cannot agree among our selues, and that therefore we are not the true Church.

M. In all substantiall points of Religion we agree both amongst our selues, and also
P
with

with all other sound Protestants in Christendome. In other things there haue bin, are, and will be diuersities of opinions and differences to the worlds end. They should first plucke out the beame of their owne eyes: for we can truly charge them with greater differences: As namely, with that sharpe and bloudy contention betwixt the Franciscans and the Dominicans; and with the late bitter contention betwixt the Jesuites, and the secular Priests: wherein the Priests did write as bitterly against the Jesuites (and namely, against Parsons) as euer did any Protestant: nay there was neuer any Protestant writer that did lay such foule and odious crimes to their charge, as the Priests did. And herein they verified the old prouerbe, When thornes fall by the eares, true men come to haue their goods. For one dissention that is among vs they haue (at least) ten among themselves. Doctor Willet (in his fourth Pill of Popistry) hath set downe at large,

First, the contradictions and diuerse opinions of old Papists and new.

Secondly, the contradictions of the Jesuites among themselves.

Thirdly, that their stoutest Champion, Bellarmine, is at variance with himselfe, shamefully forgetting himselfe, saying and vsaying:
now

now of one opinion, by and by of another. And no marvaile. *Oportet enim mendacem esse memoriam.* A lyar had need to haue a good memozy.

Fourthly, he sheweth the repugnances, inconueniences, and inconsequent opinions which Popish Religion hath in it selfe. And thus you see, how they charge vs with that, wherein themselves are most faulty.

DIALOGVE, 16.

C. Are there none among vs, that maintaine any strange and new opinions, contrary to the grounds of Religion?

M. If there be any such, our Church doth not approue of them, but rather censure and punish them.

C. There be some that professe the former grounds of Religion as wee doe, and yet say that there is no true Church among vs: and therefore will not ioine with vs in prayer, hearing the Word, and in the vse of the Sacraments, but seperate themselves from vs: what say you of such.

M. I say, that they are possessed with the spirit of pride and singularity; and that in so doing, they doe euen deny these Articles of faith, the Catholike Church, and the Communion

of Saints, and are such as the Apostle speaks of, Rom. 16. 17. Heb. 10. 25. 39. Master Perkins (in his first volume, page 400.) calles them a schismaticall and badiscreet company, and saith, that they are full of pride, thinking themselves to be full, when they are empty, to haue al knowledge, when they are ignorant, and haue need to be catechized. Another saith thus of them. The error of those men is full of euill, yea of blasphemie, who doe in such maner make a departure from this Church, as if Christ were quite banished from hence, and that there could be no hope of saluation to those that abide here. And further he saith, that if they cannot finde Christ here, they shall finde him no where. The errors of these men you may see in a little Treatise set forth by Master Bernard, called, *The Separatists Schisme.*

C. I pray shew mee by some example, that they ought not to separate themselves from vs, and that they doe sinne in so doing.

M. In the Church of Corinth, the incestuous man was not punished: fornication was lightly regarded, yea there were some that euen denied the Resurrection, yet St. Paul doth account and call them the Church and Saints: he doth not perswade any to make a seperation, but doth plainly rebuke them, and sheweth how

how they should punish the euill doer. I speake not this, to excuse any grosse sin that raigneth amongst vs: (for I wish that the same might be seuerely punished) but to shew, that where the Word is truly preached, and the Sacraments rightly administred (as in our Church they are) none ought for any cause to separate themselves: And, that such as doe it, do sinne grienously, I will shew you by a familiar example. A mother conceiveth and bzingeth forth a sonne, and that with great trauaile and paine: She traineth him by to mans estate, and that not without great care and labour: This sonne at length espying some spot and blemish, or some infirmittie in his mother, forsaketh her, & will not acknowledge her to be his mecher, what would you now thinke of him?

C. Surely I should thinke such a one to bee a very wicked and vnnaturall sonne.

M. Euen such are they, who (for some seeming faulces in our Church, deny it to bee a true Church, and doe separate themselves from it : whereas this Church hath conceived them, brought them forth, and nourished them. For if euer they were truly begotten unto Christ, and borne anew, it hath bin by our Church, and our Ministerie, by which likewise they haue bene trained by, and brought to that

knowledge which they haue.

C. There are many amongst vs, that make great profession of religion, but I can see no good workes come from them: nay they are not onely barren in good workes, but also liue in some one grosse sinne or other. Are these the true Church, and true Catholikes?

M. Though they liue in the Church, yet they are not of the Church: they are but Hypocrites, and shall (if they repent not) haue the reward of Hypocrites, yea it shall be easier in the day of iudgement for many Papists, then for them; because by their barren and fruitlesse, yea wicked life, they haue caused the name of God, his Gospell, and the true professors thereof, to be euill spoken of. Let all therefore that will be accounted the true Church, and true Christians be carefull to adorne the doctrine of God, our Saviour in all things, and that by a godly conuersation, and by doing of good workes.

C. The name of God bee blessed for this our conference, whereby I finde my selfe much edified. There remaineth yet one thing more, which I will demand of you: and that is, how I may come to know, and be assured, that I am indeed a member of the true Church, and that I shall certainly be saued.

M. Be

M. Be diligent to heare the Word of God preached. Reade the Scriptures. Receiue often the Sacrament. Acquaint your selfe thoroughly with the aforesaid grounds of Religion. Ioyne hereunto earnest and hearty prayer. Set apart some time for these things, specially, be carefull to spend the Sabbath herein. And to all these things ioyne an holy conuersation, inducuring aboue all things to haue alway a cleare conscience toward God, and toward men. In doing this, you shall at length come to that full assurance, wherof S. Paul speaketh, namely, that you are the child of God, and that nothing shall be able to seporate you from the loue of God, which is in Christ, Rom. 8. 38.

Babylon is fallen, is fallen,
Reuelation 14. 8.

Prayse, honour, glorie and power, be
vnto him that sitteth vpon the
Throne, and vnto the Lambe
for euer more. Amen.

Reuelation 5. 13.

FINIS.





A
TABLE OF
the Simples, whereof
the Pill is compounded.
(***)

Implicit Faith. Dia-
logue, 1.
Denying of Christs
humanitie. Dia-
logue, 2.

Merits of Saints. *Ibid.*

Saint *Francis*; the Virgine
Mary,

The Table.

Mary, and the Pope made
Saviours. *Ibid.*

Blasphemies. *Ibid.*

Popish Traditions. Images.
Denying of CHRIST'S
Prophetickall office. Dia-
logue 3.

Popish Priest-hood. *Ibid.*

Sacrifice of the Masse. *Ibid.*

Intercession of Saints. *Ibid.*

Denying of Christs Priest-
hood. *Ibid.*

Pope the head of the church.
Denying of the Kingly office
of Christ. *Ibid.*

The Christ of the Papists, a
counterfeit Christ. *Ibid.*

Conception of the Virgine
without sinne. Dia-
logue 4.

Purga-

The Table.

Purgatory. *Ibid.*

Carnall presence. *Dialogue 5.*

Catholike Church of Rome.
Ibid.

Canonizing of SAINTS:
Ibid.

Humane satisfactions. *Ibid.*

Iustification by Workes *Ibid.*

Merits. *Ibid.*

Fiue bastard Sacraments.

Dialogue 6.

SACRAMENTS giue grace.
Ibid.

Sacraments iustifie. *Ibid.*

Cuppe taken away. *Ibid.*

Reseruing of the Bread. *Ibid.*

Adoration of the Sacrament.
Ibid.

Transubstantiation. *Ibid.*

Workes

The Table.

Workes without faith. Dialogue, 7.

Scriptures in a strange tongue.
Ibid.

Pilgrimages. *Ibid.*

Vow of single life. *Ibid.*

Workes of Supererogation.
Ibid.

Ignorance the mother of devotion. Dialogue, 8.

CHRISTS body, The Pope, &c. are made gods. *Ibid.*

Images made and worshipped. *Ibid.*

Prayer in a strange tongue.
Ibid.

Popish vowes and fasting.
Ibid.

Swearing by Saints. Dialogue, 9.

Per-

The Table.

- Periurie. *Ibid.*
Blasphemie. *Ibid.*
Popes Supremacie. *Ibid.*
Popes pride. *Ibid.*
Disobedience to Parents.
Ibid.
Killing of K I N G S. Dia-
logue, 10.
Crueltie, Treacherie, Flatte-
rie. *Ibid.*
Priests marriage made vn-
lawfull. Dialogue, 11.
Filthy liues of Popes, Monks,
&c. *Ibid.*
Popes Bulls and Pardons,
&c. *Ibid.*
Equiuocation. Dialogue,
12.
Railing, Mocking, &c.
Ibid.
Lying

The Table.

Lying. *Ibid.*

Concupiscence, *Ibid.*

Veniall sinne. *Ibid.*

Prayer to Saints. Dialogue

13.

Free-will, Holy-water, &c.

Ibid.

No vnion can bee made betweene Poperie, and the Religion now professed in England. Dialogue

14.

Fiue causes why so many embrace Poperie. *Ibid.*

The Church of England a true Church. Dialogue,

15.

Diuisions and contradictions among Papists.

Ibid.

Sena-

The Table.

Separatists. Dialogue, 16.
Barren professors, are but
hypocrites. *Ibid.*
The Conclusion. *Ibid.*

FINIS.
